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August 1926

The Occult Digest

A Magazine for Everybody

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DICE OF THE GODS

The Breath of Life

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ADDRESS

A COMMON-SENSE EDITORIAL

By EFFA DANELSON

Knowledge Is Power

Through knowledge only, can we awaken to our true state of being. *Why* we are here, *what* we are here for, *where* we are going, and *why*.

++++

Through it only, can we ever hope to know the truth about Life, its sojourn on other planets, its journey to this planet, the process of incarnation in the flesh, its exit into other incarnations and its activities after gaining its exit and egress.

++++

Through it only, will humanity become a brotherhood of equal rights, and live according to nature's law—dispensing its wonderful gifts to every passerby.

++++

Through it only, are we able to forgive those who trespass against us and be forgiven by those we trespass against, thus fulfilling the law of human kindness.

Through its beneficence we are able to see ourselves as others see us, right our wrongs and walk the paths of justice and right toward our fellow men.

++++

Through its limitless sovereignty we scale the mountain top, conquer the winds and waves, vault to the skies, treading the great highway of Life through the greater vision and harmonious associations of other creatures than ourselves.

++++

Through it all things shall be understood, analyzed and classified bringing into harmonious association, the human races.

++++

Through it, the amalgamation of the heretofore inharmonious forces will restore the lost chord.

EFFA DANIELSON'S

I *¶ If God Was God!*

IF God was God, would it be necessary to praise or exalt him? Would he require us to grovel in the dust, seeking his favor? Would he demand the sacrifice to appease his anger? If God was God, *could* he be angry or pleased—could he smile upon *one* and frown upon *another* child of *his own creation*; could he desire to send pestilence to destroy the grain of the fields and the children of his kingdom?

If God be God, would he not be the law and also the law giver? Would he bestow rich gifts upon his people, only to take them away in shame? Would he establish one code for the *earthly father* and *another* for the *mother of his seed*? If God be God, would he, in all consciousness and sense of *justice* and right, *condemn* any living creature to the slavery under which the people of the earth live, move and have their being?

By what geometrical rule do men measure God that they make him so destitute of human traits and so immune to human suffering—can it be possible that *man*, in his egotism has cloaked *the law* in *his own* garment of licentiousness and called it God, giving for its inheritance *a throne* and *a crown*—thus hoping to escape the damnation of their nefarious living?

If God be God, the law that judges, must be the judge of all—dispensing only good, giving justice and mercy to all living things—Masters all—for in the Kingdom of Nature there are no slaves or knaves—ALL are crowned the King, all wear the crown—the armor of Life.

T *¶ The Psychology of Worship*

THE psychology of worship, so scientifically demonstrated by the Catholic Church in its recent Eucharistic Congress; the hours of concentration during the masses modern name, (*seances*) for the purpose of communicating the message of the dead to the assembly, is self evident.

The Catholic Church (perhaps unconsciously) in disseminating the great *hypnotic* power through pomp and display of wealth, its sanctimonious mien in distributing blessings upon a worshipful public, gave the greatest demonstration of the *psychology of worship* since the time when Moses confounded the children of Israel by his protracted seance on the Mount of Sinai.

The world has had contributed to its history in the Eucharistic Congress, another event which will prove to be the opening wedge, later rocking its very foundation and breaking asunder the bonds which have bound all humanity in its fetters of sin and ignorance.

The psychology of worship as practised by Moses, Jesus, Confucius or Buddha, the modern church, psychology, psychoanalysis or the Spiritualistic medium, worshipping the spirit, is the same. It may be presented in the form of a threat, a solace, a blessing or held out as a bribe; its power lies in the fact that the recipient is seeking for help and the physician is attending to its wants. The world, though blind today to the use of these palliatives, will one day see the need of removing this stumbling block to blind worship and realize the need of aggressive action in this life to fit the individual for its eternal future, rather than a submissive worship under the hypnotism of fear.

A *¶ The Book Nobody Knows*

AT THE twenty-second annual convention of the Associated Advertising Clubs of the World (held in Philadelphia recently) William T. Mulley of New York is quoted as saying that "the Bible is the greatest piece of publicity in the history of the world which has produced more action, by a greater number of people, over a longer period of time, than any other piece of writing."

It would not be out of order to ask if this purported accomplishment was not the result of *war* rather than the intrinsic value of the book. Now that the shedding of blood in Christ's name is no longer legalized by nations, the influence of the Bible (as the Holy word of God) is waning; especially is this true since the scientist and the inventor have been allowed to *live* to perpetuate and propagate their own work. Is it not true that fear, created by the interpretation of its teachings concerning what the future life might hold for man and *not* the value of the written page, was the hammer which kept the anvil ringing?

Thinking men and women whose *fear of Hell* has been banished, now search the Scriptures, not for Eternal Life, but for its discrepancies and contradictions to enable them to clarify the maze which has mystified and baffled the world concerning the development of the human race.

Thinking men and women, whose hope for Heaven has led them to search the Scriptures for comfort in Eternal Life, have found the discrepancies and contradictions in the sacred writings and no longer worship at its gilded shrine.

Since it is no longer a crime worthy of death to express an opinion contrary to the generally accepted interpretation by our grand sires concerning this master piece of literature, thinking men and women of every race and nation have become enlightened. The result is the *expose* of the so-called miracles; now its defenders are presumptuously hiding behind a camouflage of its old glory in the days when priests and kings ruled the world.

The thinking man and woman of today know that it was *not* the *value* of the book, either for its precepts or literary composition that gave it its long and active life. They know that it was the *sword* in the avenging hand of *man* as the ruler of other men—Man's inhumanity to man—not the hand of God through the written word in the Bible that kept it in circulation.

Today, it is kept in print by the religious and political propagandists who grow rich daily. They see their doom in the handwriting on the wall and are massing their forces to down every development that can affect their bulwarks.

T *¶ Chicanery*

THE greatest piece of chicanery ever foisted upon the people was the plan of salvation as set out by the Lord, in the Garden of Eden—revised by Noah—later revised by Abram, afterward known as Abraham. Then by Moses who enlarged its scope and made more drastic laws which endured until the ministry of Jesus who perfected the plan and set up the highest hierarchy, continuing to the present day. How much longer it will be in vogue will depend upon the scientists.

The scientific man and woman holds the key. Whether the pendulum swings forward or back, revealing the past and the future or whether it stands still, rests entirely with science. Whether the mind of the future child is

Living Editorials

blighted and its opportunities blasted depends upon youth and the power of its strength to make laws to protect the growing mind from religious prejudices and bigotry, educating the child in the proper foods to eat, the general care of the body, its relation to all other lives and the cumulative powers of doing right because it is right rather than teaching it the fear of damnation of its soul by an avenging God, who, in later years, he denies for want of evidence of His power or influence to punish or to give blessings.

W *Whose Fault Is It?*

WHOSE fault is it if today we are unmindful of the past? What has it given us that we need to be especially thankful for? Have we not created our present and earned our victories; have we borrowed anything from the past? Is this not *our* own age—have we not cleared the path to the glory of our day—did not we, of this age, break the bonds that bound the *past* to its dark age? Did we not send the light of intelligence into that bottomless pit of blackness and clear the Devils out of Hades—have we not given Heaven its consciousness that all men might have a chance therein? Who is to blame if the old boundary lines gave way—if the old regime was rocked to its very foundation, and a new interpretation of Life was found?

Who is to blame? Had the past fulfilled its duty by its progeny, would they have bolted and broken a new trail? Humanity trudged and toiled in the old days and became tired, worn and weary of the old trail and demanded their toll. At last they realized that faith without works was a dead issue. They demanded a new deal. Whose fault is it then, if humanity has taken matters in their own hands and sought to know the law of life—from whence they came and whither they are bound—the hour of triumph is at hand—Independent thinkers behold the Eternal City revealed in this eternal NOW.

I *Comparative Thought*

IN comparing your thoughts with others' are you tolerant with another's views or do you try to thrust your views, without comparison, upon others? When subjects of most vital problems of life arise, do you *compare* the age in which *you* think—with the age in which *you live*? Have you been deciding today's questions by the old thought that "what was good enough for your mother was good enough for you?"

In matters of importance do you leave the question in the hands of a mediator or do *you* study the problem involved and take your chance in settling it for yourself? Do you compare the *old*, one way of doing things, decide they are best because they are old, or do you say the *new* way is the better way; not because it has a shorter route but because it is a safe and sane road?

In business life, in association with others, you compare the *old* with the *new* and choose the best.

Then why not look ahead to that *future life* beyond the grave and choose for yourself the road that gives you *greatest insight* to that goal, master the breakers ahead and sail the sea made calm by the power of vision. Know that your faith is a faith born of experience, a faith that nothing can shake, made strong because you have contacted that "promised land" and chosen your place of abode while yet you trod the earth.

Do not be like Paul, who said: "I do not know; whether in the body or out of the body, I do not know"; but say of yourself "I know," for in the physical body I visited the place of my future abode and *I also know* what I shall need in *that* life to insure my happiness when my earthly account is closed.

Through the power of comparative thought you can gain sight into the realms beyond the physical possessions.

T *The Heavenly Kingdom*

THE Heavenly kingdom, so called by the churches—and by the cults, the spirit or astral world, occupies the same location of longitude and latitude. Whether we call it Heaven, astral or spirit world makes no difference to the condition of life as lived in the plane.

Heaven is considered the seventh plane. Planes are divided and sub-divided according to the tenets of the church and cults. Heaven and Hell are divisions that represent the highest and the lowest. Your goodness or your badness tabulate you for the plane to which you may retire at death. You gain the transmission from sphere to sphere, according to your development. Thus it is we see so many religions differing on their basic principles.

Hell or place of torment, so called by the churches is the self same place that is spoken of by the occultists as the border land—the underland of the spirit or the sphere where the earth bound souls retire to, at death. The more scientific of the cultists call it the first plane.

The student of natural law has neither a Heaven or a Hell as an ultimate goal. Planes and spheres do not exist for him; he knows that each individual vibrates in harmony with his solar system and is attracted to those whose ideals are in accord with his own. This same law is recognized on the physical plane or the earth expression. Were it not so we would not build cities or become associated together in occupations of like interests.

We have churches and cults whose members recognize each other's law under different names. Secret societies, business associations, homes and clubs; within these various organizations are smaller ones which designate the social interests of soul expressions. In these groups are found artists, musicians; from every walk of life they come to worship at the altar of their central shrine.

The people of the earth need no great leader or organizer to bring them together; they are drawn together by their likes and dislikes in the vibration of harmonies. Their daily lives—their thought—mode of dress—occupation; what they do or leave undone is not the question. They are living on the earth and are following the law of their birth. Death does not change this law; it is unreasonable to think otherwise. Those who have passed through the change manifest this law. It is hardly to be expected that any person would find life different after death than he had found it after birth.

Those who vibrate on a low mental plane in the physical body, at birth, may rise to the highest mental vibration *before death*; and so it is with one who enters the spirit plane even though he had not progressed after his physical birth; after death he may soar to heights unknown and unlock the doors to vast Temples of Knowledge not yet revealed by *any* life in *any* sphere or plane.

Heaven and Hell are mental states of the mind and *not* stations of any one rate of vibration.

THE BREATH OF LIFE

By EFFA DANIELSON

IN the physical realm, at best, we experience very little of Life. We spend our lives fighting the cold or the heat, fighting hunger, fighting the power of another individual, group or nation. The needs of life are not supplied. We struggle to make ends meet. There is always the problem of some one who is ill, in sorrow, or bound down with worries and care, so that in reality we do not enjoy the bounties of Nature as we should.

The only experience worth the while in the physical dimension would be the one that would give us the greatest joy, the greatest satisfaction; an hour filled with the happiness which is denied us at every turn of the road. We may well ask: "Why was I sent to this earth? Why am I living? Why have I struggled so long and why do I stay?"

When we understand there is no division in Life we will do away with all our troubles and learn how to protect and care for the physical body. The most of the ills that cause sorrow are brought about by our not knowing the natural law of our Being, sufficiently to care for the physical body intelligently. The animals, even the insects that are trampled under foot, understand the law of feeding their bodies so that they may enjoy life.

Turning back into the pages of history we find that it was never intended for the human animal to eat flesh. Had it been intended for man to eat flesh, Nature would have endowed him with the necessary implements. The animal kills for food or for protection, while man kills for pleasure or to satisfy his hate. If the psychic law could be understood, man would only kill to protect himself against a stronger adversary.

Man has no need of flesh on which to live. We turn our cattle into the field to eat the grass. If man would eat the grass, he would not need the blood of his fellow-creatures. We shut ourselves away from the Life giving properties of the sun, the moisture in the air, the healing balm of the earth. We look upon the flowers of the fields and the fruit of the trees, but we fail to realize that it is our privilege to live upon the abundant store that Nature provides. Man thinks that he must kill his fellow creature that he may live, Man must weep as long as there is sorrow in the world that he has caused.

The great factors that build the human body are those that are carried into the body through breathing, through the pores of the skin, through thinking and through the eyes and the ears. The purely physical manifestations of the human race embrace the five senses. Only about one-fifth of any one of these senses is purely physical; in fact, if it could be registered on the brain center, there is no "physical" manifestation. Death proves there is not, for the moment that death takes place, activity ceases. The physical is the inanimate matter. Only when acted upon by the psychic forces, permeating, correlating through the physical channels, is it alive.

This psychic question covers everything. It embraces everything we do and what we think. To study the psychic law doesn't mean just learning to communicate with those mourned as dead. It means that we study Nature's law, that we make contact with the finer things in Life, that we may understand the breath, the touch,

the hidden things, the things that Nature cannot reveal to man until he proclaims his need.

If we could enjoy the blessings to be had through the knowledge of this psychic law, we could wipe the tears from our eyes and find true pleasure in living. We would not feel the disagreeableness of those whom we avoid, we would not sorrow, because understanding the law would point the way and give us the satisfaction which we seek. If we understood the psychic law, we would know how to enter into the silence of the inner being and become oblivious to the things that concern only the realm of the physical.

If we understood Nature's law it would give Life. When we understand only the law of the flesh, it robs us of Life. In studying the law of the flesh, we learn nothing that is lasting. The law we must understand to make us efficient in our living is the *psychic law*, the *law of laws* and to gain knowledge and understanding of this law, we must recognize it.

The ills of the flesh and mind, the deeds that are committed and labeled "sin" are the results of the broken laws of Nature. There never was a sin committed where Nature's law was obeyed and Nature's law is the *psychic law*.

If there is no physical expression without the animating principle, what and where is this principle? It can not be the flesh. Shut yourself away from air, and you can not move. Deprive yourself of food and you die. Where is Life? It is all around and about you and when it can no longer enter you, flesh is dead. When you learn the psychic law, you can possess Life and it will serve you beyond the door of death. It will carry you through that dark chamber that so many fear.

Where is this psychic power? Is it in the blood or the breath that we inhale? One group of people develop it by entering into the silence of prayer to an Almighty God; others to a great principle. Others listen to the voices of their loved ones. Ask them how they came into the possession of their knowledge and they will tell you "I was hungry and I was fed; I was in sorrow and I was helped," or "My soul had died within me and I saw a great light; I was forsaken and in the far distance a form seemed to come toward me and embrace me." Others will say "I was in distress and out of me a voice spoke and directed the way." Each one's experience is different from the others, but every one reaches the same goal—gaining Life where Life did not exist, receiving hearing in the place of deafness, sight where sight was gone, and name it God or Law.

In the body known as the flesh, there are many elements that have not yet been labeled and one of them is the substance called Life. When you look over the anatomy of your body, you touch flesh. There is the outer and the inner skin. There are many divisions and sub-divisions, but there is a substance in the universe that your body knows how to gather, which makes up the physical body. You are not conscious of this substance. Your five senses cannot comprehend it but it is the material substance that gives you power to think and to

(Continued on page 30)

RELATIVITY *and the* OCCULT

By HURLEY W. BEAM

AT FIRST glance there would appear scarcely any real connection between the mathematical and occult sciences. They would seem as far apart as their respective meanings; the one standing for that which is theoretically precise; the other for that which is hidden from the understanding, but in reality they blend into a homogeneous whole, the one absorbing the other.

Nowadays the relativity physicist regards the ultimate facts of his science as events rather than bodies in motion. The occult lines of our geometrical figures are finding their places in the finished plan and indeed it seems not far distant in time when all the facts of integration and disintegration may be expressed in easily understandable formulas.

Science in the past has assumed its subject matter and has given no account of it, today it becomes more qualitative. We now ask "how" as frequently as "how much," and those questions that have since the age of man lain in the "hinterland of speculation" are now being solved by association.

We no longer think of electricity as a fluid, or a strain or stress upon ether, but as merely the way in which electrons are behaving. Man, and the food that sustains him, the physical and the spiritual, the sun and a frozen clod of clay are electronic brothers differing not in kind but in configuration of their respective electrons.

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THE BREATH OF LIFE

By EFFA DANIELSON

IN the physical realm, at best, we experience very little of Life. We spend our lives fighting the cold or the heat, fighting hunger, fighting the power of another individual, group or nation. The needs of life are not supplied. We struggle to make ends meet. There is always the problem of some one who is ill, in sorrow, or bound down with worries and care, so that in reality we do not enjoy the bounties of Nature as we should.

The only experience worth the while in the physical dimension would be the one that would give us the greatest joy, the greatest satisfaction; an hour filled with the happiness which is denied us at every turn of the road. We may well ask: "Why was I sent to this earth? Why am I living? Why have I struggled so long and why do I stay?"

When we understand there is no division in Life we will do away with all our troubles and learn how to protect and care for the physical body. The most of the ills that cause sorrow are brought about by our not knowing the natural law of our Being, sufficiently to care for the physical body intelligently. The animals, even the insects that are trampled under foot, understand the law of feeding their bodies so that they may enjoy life.

Turning back into the pages of history we find that it was never intended for the human animal to eat flesh. Had it been intended for man to eat flesh, Nature would have endowed him with the necessary implements. The animal kills for food or for protection, while man kills for pleasure or to satisfy his hate. If the psychic law could be understood, man would only kill to protect himself against a stronger adversary.

Man has no need of flesh on which to live. We turn our cattle into the field to eat the grass. If man would eat the grass, he would not need the blood of his fellow-creatures. We shut ourselves away from the Life giving properties of the sun, the moisture in the air, the healing balm of the earth. We look upon the flowers of the fields and the fruit of the trees, but we fail to realize that it is our privilege to live upon the abundant store that Nature provides. Man thinks that he must kill his fellow creature that *he* may live, Man must weep as long as there is sorrow in the world that he has caused.

The great factors that build the human body are those that are carried into the body through breathing, through the pores of the skin, through thinking and through the eyes and the ears. The purely physical manifestations of the human race embrace the five senses. Only about one-fifth of any *one* of these senses is purely physical; in fact, if it could be registered on the brain center, there is no "physical" manifestation. Death proves there is not, for the moment that death takes place, activity ceases. The physical is the inanimate matter. Only when acted upon by the psychic forces, permeating, correlating through the physical channels, is it alive.

This psychic question covers everything. It embraces everything we do and what we think. To study the psychic law doesn't mean just learning to communicate with those mourned as dead. It means that we study Nature's law, that we make contact with the finer things in Life, that we may understand the breath, the touch,

the hidden things, the things that Nature cannot reveal to man until he proclaims his need.

If we could enjoy the blessings to be had through the knowledge of this psychic law, we could wipe the tears from our eyes and find true pleasure in living. We would not feel the disagreeableness of those whom we avoid, we would not sorrow, because understanding the law would point the way and give us the satisfaction which we seek. If we understood the psychic law, we would know how to enter into the silence of the inner being and become oblivious to the things that concern only the realm of the physical.

If we understood Nature's law it would give Life. When we understand only the law of the flesh, it robs us of Life. In studying the law of the flesh, we learn nothing that is lasting. The law we must understand to make us efficient in our living is the *psychic* law, the *law of laws* and to gain knowledge and understanding of this law, we must recognize it.

The ills of the flesh and mind, the deeds that are committed and labeled "sin" are the results of the broken laws of Nature. There never was a sin committed where Nature's law was obeyed and Nature's law is *the* psychic law.

If there is no physical expression without the animating principle, what and where is this principle? It can not be the flesh. Shut yourself away from air, and you can not move. Deprive yourself of food and you die. Where is Life? It is all around and about you and when it can no longer enter you, flesh is dead. When you learn the psychic law, you can possess Life and it will serve you beyond the door of death. It will carry you through that dark chamber that so many fear.

Where is this psychic power? Is it in the blood or the breath that we inhale? One group of people develop it by entering into the silence of prayer to an Almighty God; others to a great principle. Others listen to the voices of their loved ones. Ask them how they came into the possession of their knowledge and they will tell you "I was hungry and I was fed; I was in sorrow and I was helped," or "My soul had died within me and I saw a great light; I was forsaken and in the far distance a form seemed to come toward me and embrace me." Others will say "I was in distress and out of me a voice spoke and directed the way." Each one's experience is different from the others, but every one reaches the same goal—gaining Life where Life did not exist, receiving hearing in the place of deafness, sight where sight was gone, and name it God or Law.

In the body known as the flesh, there are many elements that have not yet been labeled and one of them is the substance called Life. When you look over the anatomy of your body, you touch flesh. There is the outer and the inner skin. There are many divisions and sub-divisions, but there is a substance in the universe that your body knows how to gather, which makes up the physical body. You are not conscious of this substance. Your five senses cannot comprehend it but it is the material substance that gives you power to think and to

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RELATIVITY *and the* OCCULT

By HURLEY W. BEAM

AT FIRST glance there would appear scarcely any real connection between the mathematical and occult sciences. They would seem as far apart as their respective meanings; the one standing for that which is theoretically precise; the other for that which is hidden from the understanding, but in reality they blend into a homogeneous whole, the one absorbing the other.

Nowadays the relativity physicist regards the ultimate facts of his science as events rather than bodies in motion. The occult lines of our geometrical figures are finding their places in the finished plan and indeed it seems not far distant in time when all the facts of integration and disintegration may be expressed in easily understandable formulas.

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(Continued on page 18)



—America's Humor.

¶ I soon found . . . she was very temperamental

The DICE of The GODS

By JAMES BEACHAM STARR

"MY son, the dice of the gods are ever loaded!" Thus spoke the Yogi Rancee, the great Teacher of Things Occult, spoke in a voice whose sound was like the falling of water into a cavern, and his speech was measured as one holding great secrets, yet as one willing to impart such knowledge as he felt was necessary. His austere face bore the lines of deep thought, of vigils and asceticisms. Allan Gynnter stood silent before this white-bearded, dark-skinned man in snowy turban and robe, and waited for him to continue.

"Morality is much a matter of money," the sage went on. "The millionaire may do what the struggling poor is condemned for. Society's watch-word is discretion and discrimination."

The sentry who holds it has fallen asleep at his post by the gate, so that many may pass him by and enter." He gazed around the luxurious studio, whose every appointment was in perfect harmony, and shook his head, doubtfully. "What a riot of sensuality," he said, "In the name of art!" While he was talking, the mystic and the artist began slowly strolling along the line of paintings, stopping occasionally to remark upon some feature of special note.

"You have changed much," the Hindu said, after a time, "both you and your art. When first I knew you, you painted peach orchards that breathed perfume, dripped dew, roses whose drooping petals gave forth almost a dying fragrance." He smiled whimsically, kindly, almost compassionately. "But they didn't sell, did they, my son? And you were hungry lots of the time, and mostly unhappy; that is, excepting the time you spent with brush in hand. You craved fame—and gold!" His long, tapering fingers comprehensively swept the room. "Well, you have found both. But, tell me, are you any happier, now?"

The painter shook his head. "No," he said, reflectively, "No—and yet, yes! Money means much—to me! But I believe the most hardened philosopher will admit that a man is only half himself until he finds the complement of himself."

* * *

"WHICH is all very elementary," the mystic agreed, "but, while elementary, also, very true. And the point is, you have not found the complement of yourself, the One Woman!" He stopped before a nude. "Tell me about this one."

"Oh—that?" Gynnter answered, lightly. "She is just a blonde study, a charming little girl I snatched from the wharf as she was about to let the waters close an unhappy career. A brute had married her because he could not get her otherwise, and left her in a boarding house where her baby was born. Fortunately, the child

died. When the month's board her husband paid before he left was up, she had recovered sufficient strength to drag herself to the river. I extracted the facts from her by diligent questioning. I found her excellently educated, a bright talker, a brilliant pianist, and of her form, you may judge for yourself. She was really grateful to me for preventing what would have been an untimely end, and we lived quite happily together for almost six months. Then her people sent for her to come home, and I couldn't conscientiously tell her to stay on. The truth is, I was almost glad, for I was beginning to tire of her. She writes to me occasionally, and I understand she has secured a divorce from the brute."

"And now you would sell this likeness of her nakedness to whoever might buy?" the mystic inquired.

"Surely," the artist laughed. "Five thousand dollars is the price, and I shall not have any trouble getting it when I am ready to unload."

The other shrugged and turned to another canvas—*The Egyptian Dancer*. "And this one?" he asked.

"I met her at the Art Bal," Gynnter told him. "She was dancing the can-can, costumed, of course, for the part. 'My dear,' I said to her, 'you can do better than that! Let me get you another drink!' She laughed, and gave herself to me for a waltz. That night she came home with me, her scanty costume covered with an opera cloak. From her, I learned she was a professional model, and, I soon found, very temperamental. She filled my life for a couple of months, and stabbed herself to death with an ancient dagger because I would not marry her. See the springy fullness of those thighs which draw the curved lines that tell of strength hidden in beauty—luxuriant, rampant beauty."

"And you have a price set on that, too?" the sage asked. "A price on the painted portrayal of this girl's lovely nakedness, this girl who killed herself for your love?"

"And, why not?" Gynnter asked, amusedly. "Had any of these been paid models, would I not have sold the work of my own creation?"

"YES, I suppose you would," the mystic agreed. "But how greatly you have changed. When I began your instruction in the Mysteries, you were such a pure soul, even though an unhappy one; and your hand was guided by a lovely spirit. The colors of your flower petals were blended by an artist who died loving Art for Art's sake. But, it is only too true, as I have said, my son—the dice of the gods are ever loaded. I am truly sorry for initiating you into the Unseen, for it has blasted your hope of happiness during ages to come. I can see very, very plainly now, just what has transpired. As you progressed and learned more and more of the Hidden, you found you could gather other spirits about you, and force your beautiful, pure Spirit

"I have long awaited my re-incarnation and the time is now close at hand."



"But I must wait," said Anar Renee, "until you have conquered the self—for he who parts with sin and self, and enters the spiritual state, is only linked to earth with an earthly body."

Guide away. And, when your flower studies still failed to sell, and you were hungry and desperate, the evil spirit of a sensual artist, who had passed over in all his sensuality, began whispering to you, telling of the riches that might be yours, and bringing before your mind's eye such scenes as these which cover your walls. Then from imagining them and painting them, you wanted the reality, you wanted to live them. And, now, you have gold, much gold, and you buy your women with a price, sometimes more, sometimes less. But ever you are searching, searching ever, the while your soul cries out for the One Woman. And, my son, you have not been able to find her—yet!"

"But you imply that I shall find her, sometime?" the artist asked, anxiously.

The Yogi inclined his head. "Yes," he answered. "You shall find her, and soon; but, then, only for a brief time. And this, that you may carry a mental likeness of her, ever with you, that in the centuries to come, in another existence, in some far distant reincarnation, you may know her again. A pretty trifle, you have there." He indicated a silver amulet, the artist had unconsciously been toying with. Gynnter handed it to him, and the mystic studied closely for a moment the cabalistic characters traced upon it. "How wonderful are the workings of the Great Scheme," he mused. "What is to be, will be!" and under his beard, so low the artist failed to hear him, he added, satirically, "even if it never happens!" Aloud, he went on, "Now, this little ornament tells me a marvelous story. It belonged to and was worn by one Anar Renee, she of the same name as my own, but there is nothing extraordinary in that, as the name is not uncommon in India. She lived, according to the inscription, several hundred years ago. Think, my son! Does not the sound of the name, coupled with the sight of this amulet, recall something long forgotten? Does it not bring dim memories of other climes and other scenes?"

The artist shifted uneasily on his feet, and brushed

a slender, white hand across his eyes. "Yes, he murmured, half dreamily, "I believe it does. But what is it, it recalls? I just can't—think." He swayed slightly, and the mystic, placing an affectionate arm around him, led him to a tiger skin covered divan, and slipped the amulet upon his wrist.

"**R**EST," he whispered, softly, "rest—sleep—dream—wander far afield—go back over the centuries—and find—find that for which thou hast been searching, the One Woman!" He passed his hands lightly before the other's eyes, he smoothed the long locks from his brow, and straightened the limbs and body out on the couch. Then he walked to the end of the room where stood a silver image of the god Brahm. A flat, dish-like lamp of beaten gold, containing oil on which was a floating wick, burned before it, and a prayer mat lay on the floor beneath. The seer placed some dried aromatic leaves and twigs upon a golden censer, lighted them from the lamp, and swung the censer before the image, while he recited a prayer. Then he rested the censer upon a slender bamboo stand in front of the idol, and upon the flame he sprinkled a powder. A thin vapor rose up, and slowly the room became filled with an incense deliciously soothing and restful. "How faithfully he runs to form," he murmured. "How easily he absorbed the teachings of the Orient. But it is all as it should be. Still, how marvelous it is that he has gathered together these relics of past ages." He sank down on the prayer mat before the god Brahm. "The Yoga, O Fount of Wisdom, tells us that in the third stage, Asana or Posture, one may free the mind of the body, so that it no longer requires the help of the brain to do its thinking. And I, O Uppermost, would accompany this soul on its journey into the Invisible." He did with his own limbs that which he had done with the artist's, composing them according to the Asana formula. His eyes closed; his breathings grew fainter—stopped. His pulse ceased.

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THE BUILDERS OF NATURE

*What Sacred Scriptures, Classical Literature,
Mythology and Folklore Tell About Them*

By JACOB BONGGREN

XII.

THE WORLD BUILDERS: ANGELS.

THE most common name for the divine instruments and vehicles in both the New and the Old Testament is, not "gods," but "angels." The etymology of that word is a *messenger*, one who acts for someone else. "Bless Jehovah ye, His Angels" says David, the sweet singer of Israel. And he describes them as "mighty in strength, fulfilling His word, hearkening unto the voice of His word." (Ps. 103:20.)

In the sermon on the Mount some of the works of the angels are suggested. The Christ says: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:26-30.)

That God does not walk around personally, looking after the needs of each individual bird, and feeding with His own hands every one of them, this even a savage can understand. For that would mean just as many gods as the birds are. No more does He personally clothe the grass of the field and array the lilies in their glory; that would likewise necessitate innumerable gods. But if it be true that He is everywhere, that "in Him we live, move and have our being," as St. Paul said to the Athenians, quoting for His work; and the name of those is throughout the Bible mostly "angels" or heavenly messengers. God has appointed them to do His work. The author of the epistle to the Hebrews says, "Are they (the angels) not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Hebr. 1:14.)

It is not difficult to understand, that human beings think of angels first and foremost as actively helping men, particularly those men who try to establish the Divine Kingdom on earth. "A man," said the Christ, "can not add one cubit to his stature"; there too, God builds through His angels. God not only directs the growth; he also guides the mind of the man who has faith in the higher guidance. The Psalmist sings: "Because thou hast made the Lord, the Most High, thy habitation, He shall give His angels charge over thee, to keep thee in all thy ways." (Ps. 91:9, 11.) In another Psalm it is said: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Ps. 34:7.)

To Moses the Divine Voice said: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Exod. 23:20.)

The angels were builders, but they were also leaders and protectors. When Daniel, the prophet, had been thrown before the lions and came out of their cage alive, he explained that miracle to the Babylonian king in this

way: "My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." (Dan. 6:22.) This passage explains the way God works. He sent His angel and shut the mouths of the lions; He did it through the angel.

When Nebuchadnezzar, the Babylonian king, had thrown the three Jews, Shadrach, Meshach, and Abednego, into a fiery furnace because they had not worshiped his statue, and they came forth from the midst of the fire, without being hurt in any way, the king is quoted as saying, "Blessed be the God of Shadrach, Meshach and Abednego, who hath sent His angel and delivered His servants, that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." (Dan. 3:28.)

That God through His angels acts as a Creator or Builder, a Preserver or Protector, is shown in many places throughout the Bible. That He, too, sometimes through them acts as a Destroyer, of this we have also evidence. This we read in the prophet Isaiah: "Thus saith the Lord concerning the king of Assyria He shall not come into this city (Jerusalem) nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand. And when they (in Jerusalem) arose early in the morning, behold they (the Assyrians) were all dead corpses." (Isa. 37:33-36.)

XIII.

ANGELS AS DESTROYERS

IN QUOTATIONS already presented can be seen how the Grand Master Architect builds up His world and preserves it. Now remains to show that He also tears down and destroys through His laborers in order to rebuild. This is His activity as the Judge, the Executor-Destroyer, and the Regenerator, as He is called in India in one of His aspects.

The angel of the Lord that went forth and smote in the camp of the Assyrians 5,180 men was such a destroying angel. Sometimes such a one is called *Satan* or *devil*, both names meaning "the adversary," one who contradicts or counteracts in some way. To have destruction or execution as an activity was generally looked upon as a punishment both for destroyer and destroyed.

In II Sam. 24:1 we read, "And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah."

In I Chron. 21:1 we read about the same thing, "And Satan stood up against Israel, and provoked David to number Israel."

The one who is called "the anger of the Lord" in one place is called "Satan" in the other. Thus they are made identical.

Of this "anger of the Lord" it is said in the book of Job: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven and hath burned up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house, and behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." (Job 1:6-22.)

Part of the work of the Destroyer is to test by reverses and to tempt by alluring promises of future success. Satan, playing the part of the Destroyer and using reverses as test, was not successful this time and so he tried once more.

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is no one like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou moved me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, and all that man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he took

him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (Job 2:1-10.)

Not even this time Satan was successful. But what Satan could not do unaided Job's three friends helped him to accomplish by their mock sympathy, by their mournful faces, by weeping, tearing their mantels, sprinkling ashes on their heads, and keeping this up seven days and seven nights. This was more than even a saint could stand, and finally Job, thoroughly tired out, cursed his birthday and wished that he had never been born.

That which is strong and stands the test will remain like the house built on a rock; that which is weak and falls like the house built on sand will be rebuilt on a better foundation. This is the virtue of a test. He who remains a wanderer on the straight and narrow path unconquered by the tempter gains thereby the great reward of spiritual success. In this way that which is called evil is of benefit to that which is good.

XIV.

THE DEVIL, THE TEMPTER

DEMON *est Deus inversus*, "the devil is God inverted, or the opposite side of God," say the mystics. And it is not difficult to understand that within the all-inclusive Omnipresent and together with the All-Good the "God inverted" must have his well defined activity, which is quite as necessary in the divine economy as any other.

In the Old Testament Satan, "the adversary" or "the anger of God," is generally described as the executor of divine judgments and as bringing reverses, to test the faith and constancy of the good. Those who paid their debt became free from debt; those who could stand ill success and calamity were benefitted by it.

In the New Testament *Diabolos*, the devil—the Greek translation of the Hebrew name Satan—is pre-eminently mentioned as the tempter. Those who could stand temptation and did not yield to its seductions gained in that way wisdom and strength. This is shown very plainly in the case of Jesus, the Christ. In Matt. 4:1-11 we read:

"Then (after the baptism) was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him."

(To Be Continued)

STARS of AUGUST

An Outline
of
the
Heavens
During
1926

Astronomical
and
Astrological
Helps
for
Students
and
Laymen



At 11 o'clock: July 7
At 10:30 o'clock: July 14
At 10 o'clock: July 22

At 9:30 o'clock: July 30

At 9 o'clock: Aug. 7
At 8:30 o'clock: Aug. 14
At 8 o'clock: Aug. 22

NIGHT SKY

JULY AND AUGUST

Of the stars listed above all owe their greatness to immense size rather than closeness. Sirius is the nearest, being only 8.7 light-years away. The distances of the others are known with less accuracy as we get further away, but our best figures for them are Procyon 11, Altair 15, Fomalhaut 23, Vega and Arcturus 30, Pollux 35, Castor 40, Capella 54, Aldebaran 60, Regulus 80, Betelgeuse 200, Spica 230, Antares 350, Rigel and Deneb 500. All these are in light-years.

These Star maps, by courtesy of "Scientific American," may be purchased in sets of six for the year, for 10 cents.

irregular square before mentioned makes a figure resembling an italic V with the point toward the W. and the open part towards the E. The small star in the nose is called *Er Rakis*. (The 2 small stars 5° and 6° S. of Rastaben are in the left foot of Hercules.)

Rastaben is on the meridian nearly at the same moment with Ras Alhague, Etanin, 40° N. of it, is on the meridian about August 4th, at the same time with the 3 western stars in the face of Taurus Poniatowski, or the V. It is less than 2° W. of the solstitial

colure, exactly in the zenith of London.

ASTROLOGY. *Of the nature of Saturn and Mars gives loss of property, violence, criminal inclinations and accidents. With Moon. Blindness, wounds, quarrels, bruises, slaps, blows and kicks from horses.*

Of the 4 stars forming the irregular square in the head, the lower and righthand one is 5½° N. of Etanin. It is called Grumium and of the 3d magnitude. A few degrees E. of the square may be seen 8 stars of 5th magnitude and 1 of the 4th called Omicron, 8° E. of Grumium. This group is in the 1st coil of the Dragon.

The 2nd coil is about 13° below the 1st, recognized by 4 stars of 3d and 4th magnitudes, so situated as to form a small square about half the size of that in the head.

The brightest of them is on the left, named *Delta*. A line drawn from Rastaben through Grumium, and produced about 14° will point it out. A line drawn from

DRACO, the Dragon, compasses a large circuit in the polar regions by its ample folds and contortions. From the head of the monster (under the foot of Hercules) is a complete coil tending eastwardly about 17° N. of Hydra; then winds down northwardly about 14° to the second coil where he reaches almost to the girdle of Cepheus then loops down in shape of letter U and makes a third coil about 15° below the first. From the 3rd coil he holds a westerly course for about 13° then goes directly down, passing between the head of the Lesser and the tail of the Greater Bear.

This constellation of 80 stars includes 4 of 2nd magnitude, 7 of the 3d and 12 of the 4th. The Dragon's head is distinguished by 4 stars, 3°, 4°, and 5° apart, so situated as to form an irregular square; the 2 upper ones being the brightest, both of 2nd magnitude. The right hand upper one, *Etanin*, is noted in modern astronomy, associated with Bradley's discovery of a law in physical science, called *The Aberration of Light*. That the motion of light, combined with the progressive motion of the earth in its orbit, causes the heavenly bodies to be seen in a different position from what they would be, if the eye were at rest.

Letter name of this star is gamma or Gamma Draconia; the other bright star, about 4° from it on the left, is Rastaben. About 4° W. of Rastaben a small star may be discerned in the nose of the Dragon, which with the

Libra reveals The Mystical Lore of The Heavens

Lyra through Zi Draconis and produced 10° further, will point out Zeta, a star of 3d magnitude, situated in the 3d coil. Zeta may be known by its being nearly in a line with and midway between Etanin and Kochab. From Zeta, the remaining stars in this constellation are easily traced.

Elta, Theta, and Asich, come next; all stars of 3d magnitude, at the distance, severally of 6° , 4° , and 5° , from Zeta. At Asich, the 3d star from Zeta, the tail of the Dragon makes a sudden crook. Thuban, Kappa, and Giansar, follow next and complete the tail.

Thuban, is a bright star of the 2nd magnitude, 11° from Asich, in a line with and about midway between Mizar and the southernmost guard in the Little Bear. By nautical men this star is called the *Dragon's Tail* and considered of much importance at sea. It is otherwise celebrated as being formerly the *north polar star*. About 2300 B. C. Thuban was 10 times nearer the true pole of the heavens than Cynosura is now.

Kappa is a star of 3d magnitude, 10° from Alpha between Megrez and the pole. Mizar and Megrez, in the tail of the Great Bear, form, with Thuban and Kappa, in the tail of the Dragon, a large quadrilateral figure whose longest side is from Megrez to Kappa.

Giansar, last star in the tail, is between 3d and 4th magnitudes, 5° from Kappa. The two pointers also point out Giansar, lying 8° away, in the direction of the pole.

Draco (surrounding the pole of the Ecliptic) with its tortuous windings are symbolical of the oblique course of the stars. Draco, winding round the pole of the world indicated, in the symbolical language of Egyptian astronomy, the motion of the pole of the Equator around the pole of the Ecliptic, produced by the precession of the heavens. The Egyptian Hieroglyphic for the heavens was a *serpent* whose scales denoted the stars. When astronomy first arose in Chaldea, *Draco* was the *polar constellation*.

MYTHOLOGY gives various accounts of this constellation; some represent it as the watchful dragon which guarded the golden apples in the famous Hesperides, near Mount Atlas, in Africa, slain by Hercules. Juno, who presented the apples to Jupiter on their nuptial day, took Draco up to heaven, made a constellation of him as reward for faithful services. Others say in the war with the giants, this dragon, brought into combat and opposed by Minerva, was seized and hurled by her (twisted as it was) into the heavens, round the axis of the world, before it had time to unwind its contortions, where it sleeps to this day. Others declare this is the dragon killed by Cadmus who was ordered by his father to go in quest of his sister Europa, whom Jupiter had carried away never to return to Phoenicia without her.

His search proving fruitless, he consulted the oracle of Apollo, was ordered to build a city where he should see a heifer stop in the grass and to call the country Boeotia. He saw the heifer and wishing to return thanks

A Hymn to the Night

I heard the trailing garments of
the Night
Sweep through her marble
halls!
I saw her sable skirts all fringed
with light
From the celestial walls.
I felt her presence, by its spell of
might,
Stoop o'er me from above;
The calm, majestic presence of
the Night,
As of the one I love.
I heard the sounds of sorrow and
delight,
The manifold, soft chimes,
That fill the haunted chambers of
the Night,
Like some old poet's rhymes.
From the cool cisterns of the
midnight air
My spirit drank repose;
The fountain of perpetual peace
flows there—
From those deep cisterns flows.
O holy Night! from thee I learn
to bear
What man has borne before;
Thou layest thy finger on the lips
of Care,
And they complain no more.
Peace! Peace! Orestes-like I
breathe this prayer;
Descend with broad-winged
flight,
The welcome, the thrice-prayed-
for, the most fair,
The best beloved Night!
—Henry W. Longfellow.

to the god by a sacrifice, sent his men to bring water from a neighboring grove. The waters, sacred to Mars, were guarded by a terrific dragon who devoured the messengers. Cadmus, tired of their seeming delay, went to the place and saw the monster still feeding on their flesh.

Cadmus then boldly resolved to avenge or to share their fate. He attacked the monster with slings and arrows and with the assistance of Minerva, slew him. He then plucked out his teeth, sowed them at the command of Pallas in a plain, when they suddenly sprung up into armed men.

Entertaining worse apprehension from the direful offspring than he had from the dragon himself, he was about to fly when they fell upon each other, and were all slain in one promiscuous carnage, except 5 who assisted Cadmus to build the city of Boeotia.

ASTROLOGY. According to Ptolemy the bright stars are like Saturn and Mars. Draco gives an artistic, emotional but sombre nature, a penetrating, analytical mind, much travel, many friends but danger of robbery and accidental poisoning. The Ancients said when a comet was her poison was scattered over the world. The Kabalists associate it with the

Hebrew letter Mem and the 13th Tarot Trump "Death."

Lyra, the Harp, is distinguished by one of the most brilliant stars in the northern hemisphere, situated directly S. of 1st coil of Draco, between the swan, on the E. and Hercules on the W.; and when on the meridian, is almost directly over head. It contains 21 stars including 1 of 1st magnitude, 2 of the 3rd and 2 of the 4th.

This star of 1st order, blazing with imperial lustre, is called *Vega*, or *Wega*; but most times, *Lyra*, after the name of the constellation. It is situated $14\frac{2}{3}^\circ$ S. E. of Etanin about 30° N. N. E. of Ras Alhague and Ras Algethi. It is known by 2 small stars of 5th magnitude, situated about 2° apart on the E. of it, making with it a triangle, the angular point at Lyra.

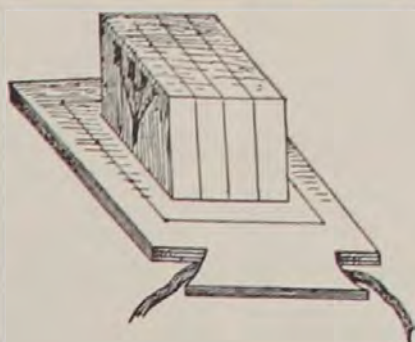
The northernmost of these 2 small stars is marked *Epsilon*, the southern one, Zeta. About 20° S. E. of Zeta, in a line with *Delta*, in the middle of the Harp; and 4° or 5° S. of *Delta* are stars of 3d magnitude, about 2° apart in the garland of the Harp, forming another triangle, whose vortex is in *Delta*. The star on the E. is marked *Gamma*; that on the W. *Beta*. If a line be drawn from Etanin through Lyra and produced 6° further, it will reach *Beta*, a variable star, changing from 3d to nearly 5th magnitude in the space of a week; supposed to have spots on its surface and to turn on its axis, like our sun.

Gamma comes to the meridian 21 minutes after Lyra—precisely at same moment with *Epsilon*, in the tail of the eagle, $17\frac{1}{2}^\circ$ S. of it.

ASTROLOGY. According to Ptolemy it is of the nature of Venus and Mercury; and, to Alvidas, of Saturn in trine to Jupiter from the earthy signs especially Capricorn
(Continued on page 26)

AMULETS, CHARMS, TALISMANS

A Historical Investigation Into Their Nature and Origin. Change in the Form of the Tephillim by the Jamnian Synedrion.



Tephillim: Their Origin and Form From Babylon and Change in the time of the Amoraim. The Samaritan Amulet Dove's Wings.

By MICHAEL L. RODKINSON

WHEN the Synedrion, under the presidency of R. Johanan ben Zakkai was established at Jamnia, the outside form of the tephillim underwent a change. Previous to that time their four outer sides were covered with Bible texts (besides incantations and exorcisms inclosed within the case) but the Synedrion at Jamnia resolved that all outside inscriptions be transferred to the inside.²⁹

In addition they ordered that the texts in which the words "and they shall be as frontlets (totaphoth) between thine eyes" are mentioned be written on parchment and also placed inside.³⁰ Rabbi Johanan ben Zakkai was the first and perhaps the only one of his time who wore the tephillim continually.

The motive which prompted the Jamnian Synedrion to pass that law is found in the fact that Jewish Christians had then begun to use those amulets for propagating their religion, having added to the older texts some passages from the Gospel according to John.³¹

For the same reason a number of laws were added to Mishna. For example: "If one denies to the tephillim Biblical authority, he commits thereby no transgression; but if he, contrary to the enactment of the rabbis, maintains the necessity of five totaphoth, he does commit transgression." (Tract Sanhedrin, fol. 88.)

By these five totaphoth they referred to the custom of Jewish Christians, who added a fifth to the four usual Biblical passages.³² For a similar reason they enacted (Menah, section Haqamets Rabba) that none of the four texts of the tephillim should be omitted, in order

to prevent the substitution of some text from the Gospel for the omitted one. It is further probable that the law that the omission of the hand phylactery does not affect the legality of that of the head (Section Hatacheleth) was enacted by way of reaction against the above mentioned Christians, for the latter used to cover their phylacteries with gold and silver and wore them together with their cross,³³ wearing them always in pairs, one on the arm and one on the head. In fact it is entirely due to the Christians that the subject is mentioned in the Mishna at all. The best proof of this is its omission in its proper place, the tract on benedictions, where such subjects as prayer and devotion are minutely treated. Instead of this the phylacteries are mentioned, curiously, in the tract on offerings (Menahoth) a subject which does not concern us at all in modern times. No mention is made in the Mishna about the writing or making of tephillim or totaphoth, though the doctors go into the minutest details about all other matters connected with the religious practices of the Jews.³⁴

The reason is simple. The doctors of the Mishna were not concerned with amulets; they even forbade one to rescue them from a fire on the Sabbath. They allowed the wearing of an approved amulet on the Sabbath only because they had to yield to popular superstition. If they had forbidden them altogether, the people would have refused obedience, for they believed their life and happiness depended upon their amulets; while the doctors themselves did not care for them, and even tephillim were worn by only a very few of them upon extraordinary occasions.³⁵

at all of the totaphoth or tephillim (see Phyl. Rit. p. 106). For the Talmud (Tract Shabbath fol. 49) when explaining the epithet "man of the wings" in R. Janna's dictum: "Tephillim require a clean body like that of Elisha, the Man of the Wings," relates that Elisha was called the Man of the Wings (בעל כנפים) because once he wore tephillim in disregard of the prohibition of the Government. When pursued by a quæstor and caught by him, he showed to the latter that what he wore were not tephillim but dove's wings. Here the Talmud, of course in saying tephillim, refers to the ancient Egyptian totaphoth, the latter name having then become entirely obsolete, as explained above.

Now Dr. Krochmal, contending against our theory that the tephillim were reformed by the Jamnian Synedrion, adduces the incident of Elisha, the "Man of the Wings" mentioned above, to prove his point. In his opinion Elisha was the first link in the family of Ishmael ben Fabius (ישמעאל בן פאביו) the High Priest, and a contemporary of Jose ben Joezer of Zereda, and he remarks in his "Eon Tephilla" (Ebben Sappir, p. 25) that at that time the Hebrews were subject to the Greeks, that it was the time before the Maccabees, and therefore the prohibition of wearing tephillim was made by the Greek Government and not by Hadrian, who forbade not only the tephillim but all religious practices. But in all this we are unable to find anything to contradict our theory. For if in truth Elisha was a contemporary of Jose ben Joezer of Zereda and the decree was issued by the Greeks, we can understand fully the reason why the latter made war only on the tephillim. For being on hostile terms with Egypt, they forbade the wearing of the tephillim, i. e., of the Egyptian totaphoth which might be taken as a token of sympathy between the Jews and the Egyptians, and so they wished the former to be adopted instead of the Greek phylacteries.

The Jews being subjected to the Greeks, Elisha was aware that disobedience to that government would not go unpunished and therefore he provided himself with the amulet of a dove's wings (כנפי),

²⁹ In our Phyl. Rit. in several places, especially on p. 107, we have proved the change in the form of the tephillim the first time was due to the initiative taken by the Jamnian Synedrion. Without here repeating all arguments there adduced in support of the above view, we add a few points gathered by us during the decade following the publication of that work.

(a) After the name tephillim had been introduced by Hillel Ha-Zaken as signifying an amulet containing Biblical texts and after that name had gained currency even in Palestine, it was then by the schools of the doctors of the Mishna and the Beraitha also applied to the old totaphoth described above. Whenever therefore the Talmud relates that the first rabbis wore Tephillim, the ancient totaphoth are meant. But in the case of the phylacteries mentioned in the Greek of Matthew's gospel (XXIII. 5), and in the Syriac (מפתון הינון גור אמרתהון ומרבין צנפתהון דמאניהון), it is doubtful whether the reference is to the old totaphoth which the Pharisees are said to have amplified and used as ornaments, or to the tephillim in the form in which Hillel had brought them from Babylon; for the Greek renders both alike by *amra*. The Syriac again says that Jesus denounced the broad fillets but not the amulets themselves, as appears from the expression *פורפירא אמרתהון* (אמרא as we have elsewhere shown). Hence it would seem very likely that they used to embroider their fillets, as later was done by Hyrkanos ben Eliezer and the disciples of R. Aqiba and that the Syriac called the tephillim also *אמרא*. However that be, certain it is that denunciation referred to the tephillim, that circumstances was one of the reasons which prompted the Synedrion to change their form.

(b) But in the opinion of the Greek rendering is entirely wrong (as we have shown in our Phyl. Rit.) and Jesus denounced only the amplification of the doctors' gowns not speaking

(יהוה) the symbol of the Samaritans, who, as the Talmud relates, had the figure of a dove on Mount Gerizim which they worshipped. This he placed in his pocket, and when the quaestor met him he took to flight, meanwhile changing the totaphoth which he had worn to the dove's wings which he had in his pocket. When the quaestor reached him he found him wearing the Samaritan amulet against which he had no objection since the Samaritans were at peace with the Greeks, and so let him off free.

It is unnecessary to suppose with Dr. Krochmal that the expression "dove's wings" indicates that Elisha bribed the quaestor with money, it being a playful allusion to the passage in Pas lxviii, "the wings of a dove covered with silver." Such a meaning would be far-fetched and would besides impute to the Talmudists' deception, making them raise a case of bribery to that of a miracle. The Talmudists were wise teachers, not shrewd imposters. But according to our explanation they called it a miracle that Elisha had the prudence to provide himself with a Samaritan amulet and thereby save his life. Accordingly the sense of R. Jannai's dictum is that whosoever is not at the start prudent in regard to the possible consequences of his actions should not wear tephillim in times of danger.

We now understand the homiletical explanation of R. Johanan, that the act of Jeroboam's rebellion against King Solomon consisted in his taking off his tephillim in the latter's presence; that is, he took off the amulet which the Hebrews used to wear by order of King Solomon as a token of allegiance to his royalty, as we have previously said that amulets varied with the nationality and religion of the wearer and were characteristic of them. Thus by taking off his tephillim Jeroboam renounced his allegiance to the king. The given explanation sheds light also upon an allegorical passage in the Talmud in which it is maintained that the tephillim worn by God bore the inscription: "And who is like unto the people Israel, one nation on earth." Here God is said to wear an amulet with the characteristic inscription meaning that He always shows to the world the provident care and watchfulness exercised by Him over His chosen People.

We have thus far enumerated all the passages in which the tephillim are mentioned in connection with the ancient Rabbis. As to the forty measures of tephillim casings said to have been found at the destruction of Bether, there of course the customary Jewish tephillim are meant.

³⁰ Rabban Gamaliel, the president of the Jamnian Synedrion, says in the section Hamatso Tephillim that if one find tephillim on a Sabbath-day, whether they be new or old ones, or whether the finder be a man or a woman, he or she may put on, two pairs at a time, and carry them home. We have shown (Phyl. Rit. 118, 119) that by new tephillim, R. Gamaliel meant those that were introduced in his own time, while by old ones he meant the ancient Egyptian totaphoth,

which had then not yet lost their hold upon the people and were also worn by women. This passage supports strongly our opinions, for R. Gamaliel is the first after R. Johanan ben Zakkai by whom mention is made of tephillim. It is further possible that, because the tephillim did not at first gain general acceptance amongst the learned men of Palestine, R. Jehuda (i. e., R. Jehuda ben Ilai of Jerusalem) while he allowed old ones, forbade new ones. We need not at all assume, as we did in our Phyl. Rit., that Jehuda, flourishing four generations after R. Gamaliel, meant by old tephillim the same that R. Gamaliel designated as new ones. But it is possible that at the time of R. Jehuda the Jewish Christians had begun to adorn their tephillim with the letter Shin (ש) and other figures, which they had not done at the time of R. Gamaliel, and that therefore R. Jehuda forbade to wear them.

³¹ Dr. Klein, *Die Totaphoth nach Bibel und Tradition*; *Histoire de la Bible par Colament* p. 3; Chalon I., 307, II., 144; Hachalutz, vol. VII., p. 56; and our Phyl. Rit., pp. 66-87.

³² This Mishna might have been uttered also at the time when the four Biblical texts were engraved on the outside of the tephillim, and the Jewish Christians must have added a fifth space filled with texts from John's Gospel. It therefore says "five totaphoth" and not five texts or Bible sections. This becomes clear from another unique saying namely: "If one deny to the tephillim authority in order to transgress the law," etc. By this is meant that if one denounced the wearing of tephillim with the object in view of destroying the Bible texts engraved on them, he does not incur punishment, for the obligation of wearing tephillim is not based on Biblical authority; but he does incur punishment if he attempts to make additions to the norms given by the rabbis, in such a case being considered a dissenter.

³³ We have already demonstrated in Phyl. Rit., p. 56, (and at length on p. 65 under the heading יִשְׁפֹּטוּם) that the Mishna Megilla, "If one cover them with gold, etc., he acts like a dissenter" refers to the Jewish Christians.

³⁴ See Phyl. Rit., p. 66, note 1, and Ebhen Sappir, p. 10, note 27. In the former we have also shown that even in Masiqta Sopherim, a later work, no laws for tephillim are given, and they are mentioned only incidentally.

³⁵ In Phyl. Rit. we have shown that neither R. Gamaliel nor R. Eliezer ben Hyrkanos wore tephillim, though the most prominent among the disciples of R. Johanan ben Zakkai, and that only the later rabbis, associating with royalty, and a few others in the same position, wore them, as a mark of dignity. See also *ibid.* p. 104, note 2. There is also an additional proof of the recent origin of the tephillim from the Beraitha's question, "How are they arranged." From this we see, that it was new, and they did not know how to arrange them.

Relativity and The Occult *By H. W. Beam* (Continued from page 9)

cannot properly be a physical law; and if we wish to express what is occurring it must be stated in time, space intervals, or world lines.

Events are fixed by four quantities, east and west, north and south, up and down, and time. To illustrate further, suppose we wish to locate a man on Madison Street, Chicago, we have our east and west line. We say he is at the Southwest corner of State and Madison. Our north and south line is fixed, we may determine that he is located on the second floor of the building at the southwest corner of State and Madison streets and we have shown his position in three dimensions, but he may have been there on May 1st, 1926, at 1 P. M. but neither before nor since that time therefore except that we locate our man in the fourth dimension "time," we have failed to locate him at all. The importance of the time-space interval is thus apparent and we see that time is an attribute of space and a dimension.

If, now, we piece together the suggestions of Einstein, Eddington, Russell and Gilman, we shall see what conclusions we may draw—Einstein has stated that the universe has curvature, if so, it must have a fixed length; Eddington thinks that some relation may be found between this greatest length and the radius of an electron, the least length known; because an electron can never decide how large it ought to be unless there existed some length independent of itself; similarly it cannot know how long it ought to exist unless there exists a length in time for it to measure itself against, but since there is not a curvature in "time-like" directions, the electron does not know how long it ought to exist, therefore it goes on existing indefinitely.

Since three dimensional space has length, breadth, and thickness time, which has neither beginning nor end, is

the measurement of space at right angles to each of these three dimensions. The illustration of the man in the building demonstrates that the fourth dimension must touch three dimensions at all points, interiorly and exteriorly, hence there is no interference with the passage of the fourth dimension through matter, and since we have time space intervals, or time as an attribute of space distance forms no barrier.

Psychics may and do develop a time consciousness; they see and feel this dimension as a physical entity. Since time has neither beginning nor end all events are therefore coexistent, the past may as easily be seen as the present or future. The change from this physical to a spiritual body may be, and probably is, merely a change in configuration, just as planets and electrons form new ellipses before the old orbit is quite complete so also does life form a new ellipse and move to a new position through the perpendicular of time. We need only to expand our consciousness to perceive these new relations.

As Dr. Gilman expresses it, "We, with our three dimensional consciousness do not see things as they actually exist. We merely see a three dimensional cross section. Patrick Henry occupying a fourth dimensional plane may be actually present simultaneously in New York and London, addressing different audiences through different mediums, yet all the while occupying one locality in the spirit world, for three dimensional objects that seem far removed may actually be adjacent in the spirit world.

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Frater Achad's Qabalistic Interpretation of PARZIVAL

In THE MAGICAL CHALICE OF ECSTASY

POINT III.

The Redemption of the Redeemer

FOR such is the Ecstasy of the Touch of Death the Twin of Love.

(He tears open his dress.)

Behold me!—the open wound behold!

Here is my poison—my streaming blood.

Take up your weapons! Bury your sword-blades

Deep—deep in me, to the hilts!

Ye heroes, up!

Kill both the sinner and all his pain:

The Grail's delight will ye then regain!

But there is no DEATH in the Hall of Ecstasy. Birth, Life, Death are not successive but One, for Time and Space are One.

And so, at the moment of Amfortas' greatest agony Parzival, the Redeeming Power, enters unperceived and unexpected.

There is much truth in the old saying, "The unexpected is sure to happen" and this is more and more clearly realized as we tread the true Path. True Ecstasy comes at the moment when all seems lost, for the partial and transient must disappear and become lost, e'er the Real appears.

"For to each individual thing, attainment means first and foremost the destruction of the individuality."

"Each of our ideas must be made to give up the self to the Beloved, so that we may eventually give up the Self to the Beloved in our turn."—Liber IV.

Suddenly the voice of Parzival is heard:

One weapon only serves:

The one that struck

Can staunch thy wounded side.

The countenance of Amfortas, upon his hearing these words, now displays HOLY RAPTURE. He totters in ecstasy, while Gurnemanz supports him tenderly.

Parzival

Be whole, unsullied and absolved!

For now I govern in thy place.

The True Will unhesitatingly takes its rightful place, and since that Will is one with THE WILL OF THE UNIVERSE, Amfortas without hesitation accepts it.

Parzival

Oh blessed be thy sorrows,
For Pity's potent might



And Knowledge' purest Power
They taught a timid Fool.

The Holy Spear
Once more behold in this.

And as all gaze in rapture on
the Spear held aloft by Parzival,
he continues, in inspiration, as
he gazes at its Point:

O mighty miracle of bliss!

This that through me thy wound
restoreth.

With holy blood behold it pour-
eth,

Which yearns to join the foun-
tain glowing,

Whose pure tide in the Grail is
flowing!

Hid be no more that shape di-
vine;

Uncover the Grail! Open the
Shrine!

Thus, and not otherwise, came
Parzival into his own. The Tem-
ple of the Chalice of Ecstasy is
now, for him, The Palace of the
King's Daughter. For thus is it
written: "When these shall have
destroyed the Universe, then
mayest thou enter the Palace of
the Queen, my Daughter." Then
only shall we understand the na-
ture of The Bride's Reception.

For:
"The Spirit and the bride say,
Come.

And let him that heareth say, Come.

And let him that is athirst come.

And whosoever will, let him take of the water of life
freely."

Thus, and thus alone; amid Radiant Light, the Glow-
ing of the Chalice of Ecstasy, the Rising of Titarel from
the Tomb, the Death struggle of Kundry, the Homage
of the Redeemed, the Praise of the Knights of the Grail,
and above all the Benediction of the Dove of the Holy
Spirit; is the final Work accomplished—

THE REDEMPTION OF THE REDEEMER.

QABALISTIC CONCLUSION.

NOTHING now remains but for the scribe to bear
witness to the strange Qabalistic "coincidences"
connected with this Drama.

Was Wagner a great Qabalist? Were those from
whom he obtained the sources of his information such?
Who can tell?

Rather I would suggest that, being inspired, this Drama

(Continued on page 40)



GENERAL JOHN McALLISTER SCHOFIELD

THE word *Pallinomic* is a derivation from "*Pallas*," name of the Greek god of wisdom, war and crafts; and of "*omen*" (Greek *osmen*), meaning a significant warning from the mouth of a deity, portentous of great future events. We gave this name to this Type because of their combined strength and wisdom, practicality, industry, and control. They are remarkably strong, efficient and balanced, mentally and physically.

This Type is vital in *temperament*—a remarkably strong, efficient and balanced vital type. Starch, fat, sugar, and fibrin seem relatively and chemically active in due proportion, both organically and functionally; at the same time bone-building is also almost equally efficient, hence the *Pallinomic* is the strongest and ablest of all the vital temperament types. It approaches harmony of build, being almost as active in the bony, ligamentous, muscular and mental as it is vital in an anatomical and chemical sense, though the body is large, fleshy and looks vital.

Pallinomic people are different from all other types. Work, practicality, honesty, consistency, will power, courage, seriousness, wisdom relating to this life and power of decision, characterize them.

We know them by their portly appearance, thoughtful expression, large, wide feet, drawn or firm lips and wide mouth, broad straight back, wide, square and large heads, short heavy necks, sharp features, small eyes and stiff jointed lower limbs noticed in their stiff, heavy walk and by their industrious habits, thrift, penetrating minds, high and noble aspirations and practical judgment.

They have a positive and antagonistic disposition, with stiff, formal, curt, undemonstrative, and simple manners. They lack conversational talent and use a forced, emphatic style with a tendency to clip words and sentences. Their deportment is grave, retiring, almost solemn, and yet they are courageous and inde-

The Pallinomic

One of 19 Chemical Types of People

By EMILY H. ROCINE

pendent in spirit. They are constant in affections but clumsy and undemonstrative in expression.

The *Pallinomic* possess a pale complexion and are strongly acid in blood and tissues even in youth, causing them to suffer from chronic rheumatism, at which time they have a pasty, clear-like color. In health the skin is white, pale at the same time as it is dark in pigment and with a rosy tint. It has that same underlying hue seen in fear and terror. *Pallinomic* people are courageous, yet they are subject to biliary acids, toxins, fatigue, poisons, sick liver, spleen and pancreatic secretions, which produces depressive states of mind, even fears and melancholia, which all have their effects on complexion. Their eyes usually are small and sunken and have a greenish tint.

They usually carry a serene, thoughtful, direct, fearless, penetrative, sharp, though honest, expression. Their emotions and passions are dynamic when once aroused. They have powerful concentration and self control, though they are lion-like and thunderous when aroused.

Their features are usually small, sharp and regular though the face is broad and the forehead is wide and square and more strongly developed in the upper part.

Pallinomic people need no physical culture exercises, but they need deep breathing to arouse every air cell in the body. They need deep Swedish massage that reaches the deeper structures, the veins, arteries, glands, intestines, liver, spleen, etc., for it is sluggishness and acidity of the vital functions that causes their sicknesses.

While carbon metabolism is above the normal in *Pallinomic* people, it is not excessive, and moreover it acts with the bone element Calcium and with all other chemical elements in favorable proportions. Therefore, although of a Carbon type of a fleshy, vital temperament, they do not manifest carbon characteristics (described in the *Carboferic* Type) or any of the other vital fleshy types.

They should eat sparingly of animal food from young healthy animals and fowl, also alkaline fruits, vegetables and greens, dairy products rightly prepared, in proper combinations. They should favor Potassium-containing vegetables (bitter and pungent vegetables), Iron-containing foods in abundance, also laxative foods, drinks and teas or those that favor excretion.

They should omit impure or old foods, canned foods, acid fruits, cellulose and acid vegetables, starchy foods of all kinds, sweets, potatoes, gravies, candies, beef and beef fat, fried food, sweet drinks. In fact they need alkaline foods and drinks and a laxative diet.

They should especially avoid drugs and food preservatives, metal-contaminated foods, coffee, tea, postum. They need uric acid solvents in the form of foods and harmless herb teas. They are predisposed to suffer from acidity, intestinal gases, from bacteria and parasitic impurity so abundant in vegetables.

This Type needs sleep in abundance for they have a large brain and sluggish excretory organs. Their brain and nerves are not active or excitable but rather dynamic like a slow acting powerhouse. They use up a great deal of vital and brain energy during the day. They like to go to bed early, arise early and start their work. Their work is always on their mind and they care little or nothing for recreation and pleasure, except domestic or home pleasure. They need a perfect love life and no one to disturb them in the home. They cannot hear opposition and when they get started they go on and on like the "tank" of the war, riding over every obstruction or opposition.

Their ailments are chronic and do not yield easily to treatments, for they are toxic (septic) and seem to pivot on poor excretion. The *Pallinomic* people are very sensitive to all toxins and impurities and cannot throw them off. They suffer much from rheumatism caused by uric acid. Other ailments are bronchial, pulmonary, intestinal, bilious.

Their diseases being chronic and toxic, are difficult to cure before the causes shall have been removed. Few doctors think of such disease causes as parasites in vegetables, metallic contamination of food; fumigation toxins in fruits, odors from sinks, slaughter houses, hotels, restaurants; earth vapors and gases; domestic difficulties; occupational diseases; habits and hobbies; gloom and serious emotions; noxious inhalations; fatigue products; sugar and starch gluttony, excesses of vegetable and fruit acids or of vegetable fibrin; uric acid food, depressive vapors; lowered circulatory tonus; fermentative gases in the stomach and intestines, etc., all of which are at the foundation of *Pallinomic* diseases, such as rheumatism, typhoid, pneumonia, cos-

(Continued on page 32)

Photographing THE DEAD

NOW that it is possible to be photographed after we are dead there is some hope of clarifying the atmosphere of the hoodoo-ism that has always surrounded this most vital subject.

When an object is photographed it is an accepted fact that the object was there to be photographed, whether those who examined the photograph later were present at the time or not. The same law holds good when the object photographed is what is known as a *spirit*. No one thinks of trying to disprove that the object photographed was not in existence, but when an exact likeness of one who is now called "dead" appears on a photograph every excuse is made to prove it a hoax. But those same minds will accept a story of a spirit manifestation handed down through the centuries by a licensed religion dealing with an especial patron of the church. But when it comes to real facts about your loved ones being photographed, the hue and cry is raised that the public must be protected from the fakir, the humbug and charlatan.

The usual method practiced by the average scientist and the uninformed layman, pretending to investigate this subject brands them incompetent to judge a genuine photograph.

The accompanying is presented as a genuine spirit photograph. The most prominent spirit in the photograph is that of a friend whom the writer had not seen for many years and of whom no picture was in the writer's possession.

The world in general can not accept proof of life after death. They have had their faith grounded in the eternal punishment so long that it has become music to their souls, and to think of the wicked in a place of torment while they coddle themselves in the thought of their own comfort away from the wiles of the tempter.

This satisfying, though grotesque appellation, makes them immune to their ludicrous position and relation in determining the disposition of Life after Death.

The lense of the camera can not register an object that does not exist within its range. The most clever photographer can not conjure the *exact* likeness of a person, their peculiar mode of dress, or other peculiarities of individuality known only to their friends. W. K. Dunmore, D. O., who took the accompanying photograph, is not a professional photographer. He discovered his ability to photograph the dead quite by accident and is himself

as interested in uncovering its mystery as is the greatest skeptic.

Spirit photography baffles the professional photographer.

In 1st Cor. 15-26 we read: "*The last enemy that shall be destroyed, is death.*" There are many channels through and by which the dead can talk, using animate and inanimate objects, giving expression and establishing their identity; but the camera offers proof positive that the "last enemy" has been conquered. A picture of your dead, produced by a camera, manipulated by a person unknown to you, sets your mind working and you wonder what the camera might portray if it were not for the handicaps and obstructions placed in the way of a spirit by the investigator who, willfully or in ignorance of nature's laws, stands in his own light.

To get a successful picture, set aside prejudice, skepticism and fear. Go to a photographer whose psychic development furnishes him with the power to produce psychic atmosphere during the few seconds of physical contact necessary to procure the picture.

The kind of camera or grade of lens is not important. A cheap lens will often give better results than an expensive one. When using a fixed focus camera it should not be closer than seven or eight feet unless a portrait attachment is used. The background should have a dull finish and be black or a very dark shade of red, brown or green. It is not necessary to have a cabinet but when convenient it is well to have curtains or screens of some dark color at the sides and separated about six feet. The sitter should be about two feet in front of the background and remain passive for several minutes before the exposure is made. This gives the aura time to fill the space in range of the camera and become settled. There should be no draft while the picture is being taken, as it will disturb the aura and may entirely eliminate the possibility of getting spirit faces.

Only one person should sit at a time as the aura from two or more persons intermingles and the results are not as satisfactory. Other persons in the room should remain away from in front of the camera. If the atmosphere is dry, moisture may be supplied by placing a pan of boiling water in the room.

The psychic (astral) plane of life is as tangible to the psychic sense as the physical or material plane is to the physical sense.



SPIRIT PHOTOGRAPHY

The greatest obstacle is in the *method of approach* in psychical research. The investigator whose mind is skeptical, is doomed to disappointment because he himself fails to furnish the *psychic atmosphere* and neutralizes that furnished by the photographer, just as one chemical renders another impotent. All manifestations have a chemical relativity. *When a conflicting or a stronger vibration is set up the production is deferred.* This law holds good in all phases of psychic manifestation. Only, when the manifestation is stronger than the combined interferences, can there be any results; the psychic, who is only the intermediary, falls a victim to the vibrations of the investigator in such cases.

The general attitude of mind held by the average investigator is not conducive to the production of a manifestation which would be satisfying. Consequently, at present, it is mostly a matter of guess work. Only those who devote their time and influence to it know its many achievements.

While spirit photography is the best possible proof (all conclusive in its registry) the number of recognizable photographs are very limited. Out of six sittings by the writer, only three were successful in registering faces which could be *recognized*. The others, though clear and distinct were of friends forgotten, or idlers, who wanted to get in on the picture showing the same tendency when a picture is being taken in public; proving again that *death does not change our habits*.

A logical conclusion is that they still live or they could not be photographed. More attention to the development of this faculty should be given. Photographing the dead is, as yet, a chance proposition and affords a wonderful field for investigation.

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THE "PHANTOM HERD"

IT is roundup time in the great southwest. From across the plains and thru the hills the long streams of cattle that have wandered to the far corners of the ranges are moving to central points for the annual spring branding. Fires from the cow camps are burning long into the night and the old songs of the cowmen rise in the still night air. It is like the old times again.

But there is one herd in Texas that will not hear the shouts of the cowboy nor the swish of his lariat as it leaps out over the heads of the milling steers—that is, it will not hear the shouts of any cowboy of flesh and blood. And therein lies the tale of the phantom herd, the scene of whose ghostly annual roundups cattle men fear. It is a story of superstition of the cow camps that still lives today.

Since a doubting cowman in years gone by scoffed at the phantom herd and drove his cattle to the top of Stampede Mesa, only to see them suddenly go mad and dash toward the haunted cliff, cowboys carefully avoid ever going near the top of the little plateau.

Stampede Mesa is one of the most perfect bedding grounds in that section of Texas. It is on one of the forks of the Blanco River, back of Blanco canon. On the 200 acre top of the mesa is a place formed by nature for the cowboys to bed down their herds for the round up. In the old days it was always used for that, but there came a time when all this was changed.

It is a forsaken place today which cowmen shun, and those who dare to go to the top return with strange tales of the phantom herd and the apparition that rides with the wind on a blindfolded horse, whirling his lariat and screaming at the cattle to drive them over the brink of a chasm and disappear after them.

PANCHO BURALL, old-time cowhand, tells the story best. He was there when Jeff Keister's cattle were stampeded in 1900 by the phantom herd, and he narrowly escaped being taken over the cliff when the two herds came together, Keister's and that of the strange rider with the blind-folded horse.

It was back in the summer of 1889 that Stampede Mesa got its name. A trail driver named Sawyer with a herd of 1,500 cattle neared the plateau after a hard day. The right point of his herd picked up about forty cattle of a nester or "squatter." Sawyer refused to cut the stranger's herd out and drove on toward Stampede Mesa for the night, despite the protestations of the nester, who abused

and threatened to stampede the herd if he did not get his cattle back.

The herd picked its way up toward the top of the plateau and the cowboys soon had them bedded down for the night. It was a bright moonlight night, and as the cow camp slept with the lonely watch riding on the outskirts of the herd the nester slowly made his way to the top. Suddenly out of the still night they heard his screams. The cattle started up. Riding into them with the screams of a banshee came the stranger and the cattle bellowed and stampeded. The cow camp was up in an instant, but too late.

Tossing their horns in a mad attempt to escape, the herd plunged on toward the great cliff. The night watch was trapped and with him another of the trail drivers who had ridden around in front of the herd to help quiet them. The maddened beasts swept the two cowboys before them as they went over the cliff into the abyss below.

WHEN morning came Sawyer and the other three cowmen rounded up what was left, three hundred cattle. Then they captured the nester. He was tied on his horse, the animal blindfolded, and together they were backed over the cliff.

That was the beginning of the phantom herd and their strange herdsman, the ghost of the nester galloping across the mesa on his blindfolded horse. The story spread. Some cowboys believed it; others did not, but they stayed away from Stampede Mesa.

Eleven years later Jeff Keister, disregarding warnings of other cattlemen, decided that he would hold his roundup on Stampede Mesa. Pancho Burall rode with the herd. Night came and the herd was bedded down. The stars came out and only the sound of an occasional cricket or the bawl of a calf floated across the top of the plateau. Suddenly out of the night came the phantom herd, the shadowy beasts plunged across the mesa, bellowing, their hoofs pounding a din from the earth.

The startled cattle rose, stared at the oncoming animals and fled. Some of them went over the cliff and others escaped down the hillside. At the cowcamp the men declared they saw the phantom herd flying across the mesa toward the haunted cliff. They swept by, and behind them galloped a blindfolded horse and in the saddle whirling his lariat, rode the apparition of the cowboy.

That is why Stampede Mesa is not used by the cowmen for their spring roundups.—*The Great Divide*.

LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

Philippine Witchcraft

"WITCH DOCTORS" still continue their demoniacal business in Manila. Hardly a week passes, we are told, that the Philippine Constabulary does not investigate the beating or killing of some person suspected of being a witch. The Filipino witch, as Charles F. Freeman of the *New York Tribune* explains "is thought to possess the power to take on the shape of a beast at will and to work evil even at a long distance." According to the strength of his magic he can cause a selected victim to become seriously ill or to die, and "a credulous native, suffering from some malady which he does not understand, immediately believes that he has been bewitched." The nervous origin of such a complaint is suggested by the symptoms mentioned. For example:

Often the sickness takes the form of temporary paralysis, or the sick man jumps and twitches as if he had St. Vitus' dance. In such cases a cure is possible and the witch doctor is summoned. All his "cures" are extremely brutal, the favorite methods of expelling the demons being by fire or by beating the afflicted. The sick man is tied securely with rattan withes before any operation is attempted, and if fire is to be used splinters are thrust between the toes and lighted. Soon the demons will cry out and leave the body.

In case a beating is considered best, the "buntot ng pagui" is called into play. This murderous instrument is the horny tail of the deep-sea sting-ray, and a slight blow on the bare skin will draw blood. If the victim recovers the witch doctor is liberally rewarded, but if his victim dies the neighbors will merely shrug their shoulders and have a deeper fear for the witch supposed to have brought about the death.

Sometimes a witch doctor, exasperated by "bad luck," will designate a man or woman as being the guilty "mankukulam," and the innocent suspect falls a victim to mob violence.

A witch doctor case recently attracted the attention of the American community in Manila, Mr. Freeman reports, because its victim was the beautiful native wife of an American newspaper man.

The woman, who suffered from incipient tuberculosis, resided in a cottage on the hills outside the city in the vicinity of the Santol Tuberculosis Hospital, where she was visited each day by her husband and an American physician. She was progressing slowly toward health when her husband was obliged to go to the

Visayan Islands on business for his paper. During his absence a native named Pablo Zapata, a notorious "witch doctor," called at the house while the servant was at the market and informed the woman that she had been bewitched by a "mankukulam" living in a distant province. For fifty "pesos" he could cure her, he said, but the woman demurred. Finally she told Zapata to leave the house, but he refused and, calling in a henchman to his aid, beat her almost to the point of death, muttering incantations all the time.

Neighbors heard the woman's screams, but their dread of Zapata was so great that they dared not interfere, especially as they thought that he was performing a laudable act in driving out demons.

When the American returned home and learned what had happened, he strapped on a revolver and went gunning for the "witch doctor." Wiser counsel prevailed, and warrants were sworn out for Zapata's arrest. He was tried for his crime in two courts, both the provincial court of Caloocan and the municipal court of Manila, but was twice acquitted for lack of evidence, as only one witness had the temerity to appear against him, and he had brought in a dozen members of his cult to prove his innocence.

The woman died a few months later and her husband left the islands despairing of securing justice. "Retribution," however, overtook the "witch doctor," for his own wife assaulted him with a hammer while he was asleep and caused him to lie in the Philippine General Hospital for several months.

The Biggest Star-Gazer

Astronomy has made great strides since Galileo looked through the first telescope. The largest and most powerful in the world, set up at Victoria, in British Columbia, weighs 55 tons.

The number of stars seen by the naked eye is about 5,000. The new optical giant reveals at least 300,000,000. The tube is large enough for an ordinary motor-car to pass through it. Notwithstanding its size, a pull of only 5 lb. on the upper end is sufficient to set the instrument in motion.

Its mirror is the largest in the world. It is a massive slab of glass six feet in diameter, which, at its edge, is 12 inches thick. Many months were spent in grinding and polishing the glass, and in boring a hole 10½ inches in diameter through its centre. When completed, the surface was given a thin coating of silver, deposited by chemical means. This giant mirror weighs nearly two tons.—*Tid Bits*.

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ASTROLOGICAL DAILY GUIDE for AUGUST

By Haasan Osiris

1. Adverse. The influences incline to disappointments. Avoid accidents.
2. A good business day. Accomplish as much as possible.
3. Same as yesterday.
4. Good only for ordinary affairs. Plan nothing new. Avoid travels.
5. Excellent harmonious aspects favor all important affairs. Especially those of personal advancement.
6. Practically same as yesterday.
7. Avoid haste, disputes, accidents and travel. Do nothing of importance.
8. Slightly adverse influences operate. Remain quiet.
9. Attend to important matters. Ask favors. Seek employment.
10. Uncertain. Make no plans, decisions or changes.
11. Rather unfortunate for progressive matters. Attend usual affairs only.
12. A day of mixed vibrations. Be cautious in all things.
13. A rather favorable day for all endeavors. Keep busy.
14. Good and adverse influences operate alternately. Be cautious.
15. Unfavorable for proposed plans. Avoid misunderstandings.
16. Good only for amusements mostly.
17. Deal with superiors. Ask favors. Write letters. Travel. Correspond. Catch up with work long behind.
18. A favorable business day. Keep busy.
19. Doubtful. Attend usual routine only.
20. Especially good for all matters.
21. Somewhat adverse. Be careful in all dealings.
22. Not a very good day for traveling, outings, etc. Better to entertain.
23. Avoid haste, misjudgment, and mistakes. Beware of accidents.
24. Excellent business vibrations today. Accomplish big things.
25. Avoid carelessness, accidents, domestic disputes and misunderstandings.
26. Deal with professional people. Ask favors. Seek employment.
27. Deal with superiors. Ask favors. Collect money. Write letters.
28. Avoid miscalculation. Attend personal affairs only.
29. Good for usual Sunday affairs.
30. Attend minor duties only. An unimportant day for big business.
31. A day of reversals. Keep courage. Watch health. Avoid accidents.

MY STARS—AND WHAT THEY TELL ME

Signification Of Your Ruling Planet

By HAASAN OSIRIS

Foreword

IF one is born within 7 days after the Zodiacal Sign has changed around the 20th of the various months, he does not receive the entire benefit of his sign, but has also some of the attributes of the preceding sign. 7 days is supposed to constitute a residence in any sign, therefore if born within seven days after sign has changed, the Astrologer considers the person born on the cusp of the sign, whatever one it might be. Although a special horoscope should be prepared for these people, the following general characteristics and tendencies are typical of these people.

ARIES-TAURUS

April 20 to April 26

THE nature of these people is usually very fiery, and a tendency to be stubborn or opposite. They have a violent temper and very little patience.

They are kind hearted and generous, but on account of their great vitality find it difficult to tread in others' footsteps. Their dominant characteristics cause them to be very independent, free-thinking, open minded, and original.

They make rapid progress in every issue of life they undertake, as they seem to usually have an endless chain of possibilities backing them up in their efforts. Many consider them the luckiest persons in the zodiac, however that is a matter of personal opinion.

These people have undaunted faith in their own power of accomplishment, and never flinch in times of doubt. They look forward to the successful outcome of all efforts in their behalf.

These people are good talkers, influential speakers and careful observers of all that transpires before them. They have a somewhat strange or uncanny power of projecting their personality so much so that others find it difficult to avoid them or disregard their statements.

They have a strong admiration for children or young people, and are very thoughtful of their friends.

They have a hasty judgment, often too quick for their own good, causing them to often under-estimate the object of their intentions. The educated and well developed type of person in this Cusp will be a very useful, progressive person to the world. Many famous persons were born in this Cusp.

TAURUS-GEMINI

May 20 to May 26

NATIVES of this cusp are agreeable and pleasant. They are sometimes easy-going but not as changeable as the full Gemini character as the Taurus

tendency will hold this influence down a great deal.

These persons belong to the mental plane of life. They are great mentalists, and their work usually has a perfection of harmony seldom found elsewhere.

These persons being refined in tastes and habits makes them exceedingly popular in society and aggressive in business.

They should never be idle, because of their nervous tendency. Active employment at all times is necessary to this type of person, but they should learn not to become too enthused over every issue of life—as they are liable to become impatient, discouraged and restless. Their dynamic personality will command much attention thru life—and will be often subjects of ridicule or censorship, which they can easily overcome if they try.

There is a tendency to go to extremes in all things, which must be avoided if they expect to gain success in their plans.

These people are also too generous for their own good. They have a horror for paupership and usually fear lest they shall come to want sometime in life. But with well-organized principles they have nothing to worry about, as success is bound to come to them thru some of their excellent qualities.

GEMINI-CANCER

June 21 to June 27

THIS nativity is very progressive, and inclines a great deal to public life. They are not easily discouraged, and face reverses with a keen critical eye. They seldom blame others for their failures—but are inclined to censor their own short-comings for same.

They usually consider themselves as good as the best in their lines, and when set-backs come, they consider it due to their own inefficiency, and promptly set about to improve their knowledge and scope of life.

These people are somewhat materialistic in their natures, seldom having deep emotions or regards for the feelings of others. On this account they are often called unjust, selfish and unfeeling. There are so many things for them to accomplish that they have little time for sensualities. They are strictly progressive in a commercial way. Those who want to agree with them, are their friends, but those who do not, are usually dropped by the way.

There is a strange influence around them most of the time which causes them to see no other worth-while achievements except their own. They see no inventions, suggestions, etc., that they believe

they could not have improved on if they had been the originators.

These people do not permit marriage, domestic life, nor society to influence their actions. They quickly abandon all bonds or ties that seem to hold them down in their efforts.

They are very brilliant conversationists, and usually advance to a well-developed sphere of life.

CANCER-LEO

July 22 to July 28

PEOPLE of this Cusp are not voluminously selfish, yet they are so ambitious to make a name for themselves, that they often sacrifice friendships to attain their ends. They love fame, popularity, praise, eminence and industry.

There is however, a deeper inert trait in these person's make-up. They are thoughtful, tender, generous, and helpful, but are seldom given credit for these things because of their false exteriority.

Among all peoples, these may be depended upon most assuredly to remain constant in the face of failures, disappointments and despondency on the part of their friends and associates.

They love adventure, new experience, and secret investigations, and seem always ready to grasp any opportunity, no matter how hazardous it might appear to advance their position in life to greater honor and usefulness.

Because of their brilliant minds and high aspirations they will usually be connected or associated with public personages with influence in the financial and social world.

Persons of this period have many wonderful opportunities through life, and usually can develop excellence in most lines of endeavor that they choose to undertake, provided they curb the ever-present desire to do too many things at one time. They should learn their most fortunate lines, and concentrate on one or two of them. When they do so, they are usually highly successful in their executions.

LEO-VIRGO

August 22 to August 29

THE Leo-Virgo native seldom goes to extremes. You can seldom get this person over-enthused over any affair. They take life as it comes, being somewhat content with conditions as they find them. They usually attend strictly to their own business and let others do the same.

The fiery influence of Leo is still somewhat manifest but greatly dampened by the on-coming influence of Virgo, therefore making them rather idealistic, yet practical. They love to be punctual in their business and social appointments, and seem to lose interest if others have not the same respect for conventionality.

(Continued on page 36)

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The Stars of August (Continued from page 16)

and Taurus. It gives beneficence, idealism, hopefulness, refinement and changeability, makes its natives grave, sober, outwardly pretentious and usually lascivious.

WITH SUN. Critical, abrupt, reserved, unpopular, fleeting honors, influential position, insincere friends. If with Mars also, above the earth, and the moon be with Procyon, death from the bite of a mad dog.

WITH MOON. Public disgrace, probably through forgery, loss through writings, some ill-health, success in business, gain through an annuity or pension. If a malefic be with Scheat, violent death.

WITH MERCURY. Suspicious, reserved, bitter, thwarted ambitions, double dealing, secret enemies in influential positions, trouble with the mother, loss in business.

WITH VENUS. Hard-hearted, cold, miserly; ill-health, ugliness or deformity.

WITH MARS. Scientific interests, unpopular opinions, moral courage, favorable for gain.

WITH JUPITER. Loss through legal affairs, favorable for gain, danger of imprisonment.

WITH SATURN. Strong passions, opinionated, original, many Mercurial difficulties, reputation suffers through wrongful accusations, trouble with superiors, domestic difficulties, few, if any children, latter part of life more favorable, sudden death.

WITH URANUS. Critical, abrupt, reserved, strong passions, materialistic, many disappointments, domestic sorrow, much gain and loss, many open and secret enemies, accidental or violent death.

WITH NEPTUNE. Timid, fond of music, occult interests, practical and scientific mind, associated with occult societies, material success, home may be broken up, liable to accidents, natural death in old age especially when Mars is in favorable aspect.

The declination of Lyra is about $38\frac{1}{2}^{\circ}$ N.; consequently, when on meridian, is but 2° S. of zenith of Hartford. It culminates at 9 o'clock, about 13th of August, favorably situated to an observatory at Washington, as Rastaben is to London.

ASTROLOGY. According to Ptolemy, Lyra is like Venus and Mercury—said to give harmonious, poetical and developed nature, fond of music, apt in science and art, but inclined to theft. By Kabbalists, associated with Hebrew letter Daleth and 4th Tarot Trump "The Emperor."

MYTHOLOGY. It is generally asserted this is the celestial Lyre Apollo or Mercury gave to Orpheus, upon which he played so skillfully that even rivers ceased to flow, wild beasts of the forest forgot their wildness and mountains came to listen to his song. Of all the nymphs

who listened to his song, Eurydice alone impressed Apollo, and their nuptials were celebrated. Their happiness was brief. Aristaeus became enamoured of Eurydice and as she fled from her pursuer, a serpent, lurking in the grass, bit her foot, she died of the wound. Orpheus resolved to recover her or perish in the attempt. With lyre in hand, he entered the infernal regions, and gained admission to Pluto. The king of hell was charmed with his strains, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his thirst, and even the furies relented.

Pluto and Proserpine were moved, consented to restore him Eurydice, if he forbore looking behind him till he had come to the extremest borders of their dark dominions. The condition was accepted and Orpheus, already in sight of the upper regions of the air, forgot, and turned to look at his long lost Eurydice. He saw her, but she instantly vanished from his sight. He attempted again to follow her, but was refused admission.

From this time, Orpheus separated himself from mankind, which so offended the Thracian women, they tore his body to pieces, threw his head in the Hebrus, still articulating the words Eurydice! Eurydice! as it was carried down stream into the Aegean Sea. Orpheus was one of the Argonauts of which celebrated expedition he wrote a poetical account, still extant. After his death, he received divine honors and his lyre became one of the constellations.

Pythagoras and his followers represent Apollo playing upon a harp of seven strings, by which is meant (as appears from Pliny b. ii. c. 22—Macrobius i. c. 19 and Censorinus c. ii) the sun in conjunction with the seven planets; for they made him the leader of that septenary chorus, and the moderator of nature and thought that by his attractive force he acted upon the planets in the harmonical ratio of their distance.

The lyre was a famous stringed instrument, much used by the ancients, said to have been invented by Mercury about the year of the world 2000; tho some ascribe the invention to Jubal (Genesis iv.-21). The lyre was the first string instrument used in Greece. The different lyres, at various periods of time had 4 to 18 strings each. The modern lyre is the Welsh harp. The lyre, among painters, is an attribute of Apollo and the Muses.

All poetry was in its original, lyric; adapted to recitation or song, with accompaniment of music, distinguished by utmost boldness of thought and expression; first used in celebrating the praises of gods and heroes.

Lesbos was the principal seat of the Lyric Muse; and Terpander, a native of

this island (650 B. C.), one of the earliest lyric poets of record. Sappho, whose misfortunes have united with her talents to render her name memorable, was born at Mitylene, chief city of Lesbos. She was reckoned a tenth muse and placed without controversy at the head of the female writers of Greece. But Pindar, a native of Thebes (500 B. C.) is styled the prince of lyric poets. His fellow citizens his monument; when the Lacedemonians ravaged Boeotia, burnt the capital, the following words were written upon the door of the poet: *Forbear to burn this house. It was the dwelling of Pindar.*

Sagittarius, The Archer, is the 9th sign and 10th constellation of the Zodiac situated next E. of Scorpio, its mean declination 35° S. or 12° below the Ecliptic. The sun enters this sign November 22nd, but does not reach the constellation before December 7th. It occupies considerable space in the southern hemisphere, contains a number of subordinate tho conspicuous stars. It has 69 visible stars, including 5 of 3d magnitude, 10 of 4th.

It is readily distinguished by 5 stars of 3d and 4th magnitude forming a figure resembling a small, short, straight handled Dipper, turned nearly bottom upwards, handle to the W., familiarly called the *Milk-Dipper* because partly in the *Milky-Way*.

This little figure is so conspicuous it can not be mistaken. Situated about 33° E. of Antares it comes to the meridian a few minutes after Lyra, on August 17. Of the 4 stars forming the bowl of the dipper the 2 upper ones are only 3° apart, the lower ones 5° .

The 2 smaller stars forming handle and extending westerly about $4\frac{1}{2}^{\circ}$ and the easternmost one of the bowl of the dipper, are all of 4th magnitude. The star in end of the handle is *Lambda* and is placed in the bow of Sagittarius just within the *Milky-Way*. *Lambda* may otherwise be known by being nearly in line with 2 other stars about $4\frac{1}{2}^{\circ}$ apart extending toward the S. E. It is also equidistant from *Phi* and *Delta* with which it makes a triangle, with the vortex in *Lambda*. About 5° above *Lambda* and a little to the W. are 2 stars close together in the end of the bow, the brightest of which is of 4th magnitude, marked *Mu*, which serves to point out the winter solstice—being about 2° N. of Tropic of Capricorn, less than 10° E. of the solstitial colure.

If a line be drawn from *Sigma* thru *Phi* and produced about 6° farther to the W., it will point out *Delta* and produced about 3° from *Delta*, it will point out *Gamma*; stars of 3d magnitude in the arrow. The latter in the point of the arrow, may be known by a small star

(Continued on page 28)

NEWS-NOTES

Swedenborgians

As everyone knows, Emanuel Swedenborg (originally Swedberg; 1688-1772) was one of the most original geniuses in history. He dealt capably and creatively with poetry, history, philosophy, art, geology, mathematics, astronomy (nebular hypothesis), crystallography, anatomy (texts on blood, brain and nerves); conceived an air-tight stove, a musical instrument, a submarine, a "mechanical carriage," a means of testing boats by models, a dock system, an air gun, a method of hydraulics. The last 28 years of his long life he turned to speculation on the human spirit, organized a code of conduct, pictured a continuous existence for the soul.

His followers, the Swedenborgians, form a quiet, modest sect, which nevertheless sends out persistent propaganda of their faith. Recently they announced in their chief periodical, *The New-Church Messenger*, an appeal for \$100,000 to make facile a reprinting of their master's work—32 volumes. Clarence Walker Barron, editor of *Barron's Financial Weekly* and of the *Wall Street Journal*, heads the funds committee, promised to get \$50,000 himself, urged other church members to contribute another \$50,000.—*Time*.

Coué Dead

NANCY, France, July 3.—Prof. Philippe Emile Coué, aged 69, noted exponent of auto-suggestion and famous for his phrase "Every day in every way I am getting better and better," is dead.

First a druggist, he later took up teaching and preaching his theory of "Self Mastery by Conscious Auto-Suggestion" in United States (1923-4) and European countries. A Coué clinic was founded in Paris from proceeds of his U. S. trips.

Many attended his lectures and he achieved accredited success by his "simple remedy for health and happiness," especially with stammerers and those who believed they could not use their limbs. He believed mental ideas might become realities and that in a contest with the will, imagination always won.

The late Earl Curzon and Lady Beatty (wife of Admiral Earl Beatty) were amongst the first to receive his ministrations.

The story is told that his first Trans-Atlantic voyage was a stormy one, many were seasick, but the little man with a large gray mustache and VanDyck beard smiled as he paced the deck murmuring his "Every day" formula, and that he sat down and enjoyed every meal during the trip.

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- That asleep or awake, you are living in the Occult world?
- That every living thing reveals its hiding place through the law of attraction?
- That through aeons of time, the things we do, through their relation to the cosmic whole, transcribe themselves and bear witness for or against us?
- That *record* is not made by will or hand but through its *psychic vibration*?
- That a psychic vibration is not emotional but metallic?
- That music is a psychic rhythm of degrees, confined to the emotions?
- That crying is the same correlation as music; one is the complement of the other?
- That when crying or singing you are expressing the psychic vibration of love or hate?
- That the Ancient mythology of the stars are symbols of the emotions of the elements?
- That a false doctrine spreads itself like a green bay tree and then passes away?
- That the less we worry, the better we can think?
- That the better thinking power we build the fewer enemies we possess.
- That if we conduct ourselves according to nature's law, we can not sin?
- That history does not chronicle the acts of men?
- That *history* only chronicles man's action in relation to *man-made* laws?
- That the acts of man are those things which nature demands?
- That all the "don't" laws in the world can not change nature's law?
- That if it were natural for the children of earth to be defiled, nature would have made it an accessory to the law?
- That the long arm of the reformer has at last reached the U. S. Treasury?
- That the Volsteaders are using the school and widow's funds to fill our jails with criminals—and the world with cripples?
- That *one* thief of the people's rights is as bad as *another*?
- That it is not what a man steals that makes him a thief, but that being caught makes one a thief?

The Stars of August (Continued from page 26)

just above it, on the right. This star is so nearly on same meridian with Etanin, in the head of Draco, that it culminates only 2 minutes after it.

A few other conspicuous stars in this constellation, forming a variety of geometric figures, may be easily traced from the map.

MYTHOLOGY. This constellation commemorates famous centaur Chiron, son of Philyra and Saturn, who changed himself into a horse to elude jealous inquiries of his wife Rhea. Chiron was famous for music, medicine and shooting. He taught mankind use of plants, medicinal herbs, instructed in all polite arts—the greatest hero of his age. He taught Aesculapius physic; Apollo music; Hercules astronomy, and was tutor to Achilles, Jason and Aeneas. According to Ovid, he was slain by Hercules, at river Evenus, for offering indignity to his newly married bride.

The arrow which Hercules sped at the Centaur, dipped in the blood of the Lernaean Hydra, rendered the wound incurable, even by the father of medicine himself and he begged Jupiter to deprive him of immortality, if thus he might escape his excruciating pains. Jupiter granted his request and translated him to a place among the constellations.

This is the Grecian account of Sagittarius; but as this constellation appears on ancient zodiacs of Egypt, Dendera, Esne and India, it seems the Greeks only borrowed the figure while they invented the fable. This is true with respect to many of the ancient constellations. Hence the jargon of conflicting accounts descended upon us.

ASTROLOGY. Ptolemy's remarks: "The stars at the point of the arrow in Sagittarius have influence similar to that of Mars and the Moon; those on the bow and at the grasp of the hand, act like Jupiter and Mars . . . those in the waist and in the back resemble Jupiter, and also Mercury moderately; those in the feet, Jupiter and Saturn." . . . By the Kabbalists Sagittarius is associated with the Hebrew letter Vau and the 6th Tarot Trump "The Lovers."

Aquila Et Antinous. The Eagle, and Antinous, situated directly S. of the Fox and Goose, and between Taurus Poniatowski on the W., and the Dolphin, on the E. contains 27 stars including 1 of 1st magnitude, 9 of the 3d and 7 of the 4th—distinguished by position and superior brilliancy of its principal star.

Altair, principal star in the Eagle, is of 1st or between 1st and 2nd magnitudes situated about 14° S. W. of Dolphin. It is the largest and middle one of the 3 bright stars, arranged in a line bearing N. W. and S. E. The stars on each side of Altair, are of 3d magnitude, and distant from it about 2°. This row of stars

very much resembles that in the Guards of the Lesser Bear.

ASTROLOGY. According to Ptolemy the influence of Aquila is similar to that of Mars and Jupiter. Said to give great imagination, strong passions, indomitable will, a dominating character, influence over others, clairvoyance, a keen penetrating mind, ability for chemical research. It has always been associated with the sign Scorpio, and by Kabbalists with Hebrew letter Vau and the 6th Tarot Trump "The Lovers."

Altair is one of the stars from which the moon's distance is taken for computing longitude at sea. Its mean declination is nearly 8½° N., when on the meridian, it occupies nearly same place in the heavens that the sun does at noon on 12th day of April. It culminates about 6 minutes before 9 o'clock, on the last day of August. It rises acronically about the beginning of June.

ASTROLOGY. Opinions vary as to exact nature of this star. Ptolemy gives Mars and Jupiter; Wilson, Saturn and Mercury; Simmonite, Uranus; and Alvidas, Uranus and Mercury in sextile to the Sun. It confers a bold, confident, valiant, unyielding, ambitious and liberal nature, great and sudden but ephemeral wealth, and a position of command, makes its natives guilty of bloodshed, and gives danger from reptiles.

WITH SUN. Public honor, notoriety, favors from superiors, many friends and some envious ones who cause trouble through writings, some ill-health and losses, danger of bites from venomous animals.

WITH MOON. Interest in a strange or ancient discovery, disappointment nad loss over property and gain, some profit and preferment, friends become enemies, trouble through companies or public affairs, difficulties through or misfortune to children.

WITH MERCURY. Many difficulties, misfortunes and strange experiences. Disappointment on long journeys, bad for partnership, loss of a relative under strange circumstances.

WITH VENUS. Unfavorable for love affairs. Strange and peculiar attractions. Bad for children and gain, losses through friends.

WITH MARS. Sharp mind, trouble through friends, society and companies but eventual gain.

WITH JUPITER. Real or pretended religious zeal, hypocrisy, trouble through legal and church matters, and with relatives, bad for gain, disappointment over inheritance.

WITH SATURN. Sorrow and disappointment, mental disturbance necessitating asylum or hospital treatment and probably death there, separation from family

(Continued on page 32)

BORDER LANDS OF SCIENCE

A Record of Scientific Approach
Towards the Occult

Life in the Heavens?

French scientists, Messieurs Galippe and Souffland, submitted meteorites to microscopic research, and found life germs which showed definite signs of vitality and development.

The late Lord Kelvin once put forward the theory that the origin of life on the earth was due to germs brought here from other planets by meteorites. Few scientists agreed with this daring surmise, the chief objection being that no form of life could survive the intense cold in space or the devitalizing effect of the "ultra-violet" rays projected by the stars.

Since then it has been proved that seeds and certain germs will survive temperatures as low as 250 degrees below the Centigrade zero. The "ultra-violet" ray objection is now being investigated. Some experts declare that germs embedded in meteors are effectively protected from the rays.—*Tid Bits*.

Color Psychology

Color has a striking physiological effect upon the nervous system.

Red produces the most exciting sensation; there are many instances, scientifically proved, that those living in rooms papered and furnished in red, have become cases for nerve specialists.

When yellows, greens, browns and tans are substituted for the reds improvement in health is decidedly noticeable. Photographers have discovered the use of red in their "dark rooms" has caused the nerves of the worker to be wrought upon; they become restless, noisy and often quarrelsome.

When the experiment is made of substituting orange light, next strongest to red in power, the result is a diminution in the nervous excitability of the workers.

Red has a strong effect on children. A teacher whose pupils were assigned to a room with a red carpet became restless and unruly. Changing the carpet to a soft green tone, the quieting effect was marked.

Violet, a color of sadness and grief, is the most depressing of all colors, and persons exposed to its exclusive influence become dejected and stagnated. This fact was utilized by the Bolshevik Government which has, or had, rooms in its places of "retirement" in which were confined those men of advanced mental attainments who opposed its policies.

All rays of light, whose vibrations are slower than those of blue or violet, are excluded from these rooms. In every case the mind of the occupant becomes so dulled that he is unable to cope with the simplest facts of life.—*Pall Mall Gazette*.

Ready August 15th

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The Breath of Life (Continued from page 8)

move. The Hindu's call it "Breath," but you would not call it by that name, because breathing, to you, means taking hydrogen and oxygen into the physical body, and "The Breath of Life" is not air.

The mission of this "Breath" is to fertilize the brain properties of your body. This Life "Breath" purifies your body. It heals you when you are sick. It can not be breathed upon you by another but its power can be transferred to you from another. Some call the art magnetic healing, others call it Divine healing. Many and varied are the names attached to the demonstrators of healing; but healing comes from "The Breath of Life" and you can draw this unto yourself—you do not need another. If you can get into harmony with your Law, you can tell your illness to disappear and it will disappear, regardless of the nature of your ailment. You can breathe "The Breath of Life" upon it, and recharge and refill the brain cells that have become destroyed, for lack of nutrition.

Healing is not a secret. The lack of understanding of the psychic law makes it mysterious. The word "mystery" has been so long on the lips of the people of earth that the most simple things in Life are labeled mysteries. When we can learn to breathe, we can be as the lilies of the field, toiling not, neither spinning, and yet living in the truest sense.

Every religion, every cult lays great stress upon this "Breath of Life," but if they were asked what it is, how it is observed, not one has been able to give an explanation that would satisfy any but himself. Each one knows it, each one possesses it, uses it intelligently and consciously, but the knowledge cannot be transferred for this knowledge is born within the individual—it is his possession and his alone. It is not the property of this cult or that ism. It is the property of the child of the slums, the convict in prison, the man who lives in a mansion.

Who among us has all of the Truth? Who is there that carries the seal of Truth? We are as little twigs, bearing

the branches of the great tree. Some of us are putting forth leaves and some are putting forth flowers, but is there one among us who can say we are the great tree? "Here is the Truth—perfect is the result of the tilling of my vineyard!" We have too many leaders who have set up an altar and said to the world "Worship here! Thus far can you go and no farther." We owe everything to the men and women who have refused to stop and worship.

It is deplorable to think that evolution must be confined to the study of animal life when evolution has no limitation. The wonderful lighting system we have today is an evolution from the spark that was produced by striking two pieces of flint together. The railroads, automobiles and flying machines of today have been developed because man was not satisfied with the old modes of travel. The freedom that women have in our age is the result of evolution. Evolution is the development of mind, the ability to overcome bondage of every kind under which humanity may be laboring.

When we consider these broader and bigger questions that pertain particularly to the physical dimension of Life let us remember that all is the expression of psychic power and that it must be expressed through the individual. You are overflowing with it, you are charged with it. You may call it magnetism or electricity—you may call it what you will, but one thing you must conceive, that it is the power enabling you to give intelligent, constructive expression and to have it and have it serve you, you must use it by recognizing the fact that it is there, and it is yours.

This is the doctrine of Nature's law, and if you will believe and know that within you lies all power to create anew each day for your needs, you will develop the power to understand the law of your being. It is not the flesh realm, not the physical realm nor the occult field in which you need to labor. It is the field of Life in which you must toil, and you must begin with yourself.



Drawn by Otto Brennemann.

QUESTIONS & ANSWERS

Here's the Answer to Your Question on
Love • Romance • Business • Marriage

E.H., Mich.—Is there valuable oil on my worthless land of 320 acres?

A—Good sheep land—not oil.

C.W.P., Mich.—Will I stay in United States this year or will I go to Canada, to marry?

A—You will go to Canada.

M.E.A., Ia.—Will I get any money through the courts in August and how much?

A—You will get some, but not much.

H.R., Calif.—Is my brother still alive? If so, where is he?

A—Yes. He is in New Mexico.

S.G.S.—Will I meet a gentleman friend?

A—Within three weeks.

W.I.P., V.Va.—Will I marry the girl I have been corresponding with. If so, when?

A—Conditions are not favorable.

M.A.S., Calif.—When will I be able to leave my residence for a better one? When will I be able to marry?

A—Late in the fall. 2. Next spring.

N.I., Okla.—To all of your questions, the answer is Yes.

B.D., Calif.—Will my sister reach her desired goal and in what condition as to body and mind?

A—Yes. Body and Mind improving.

L.B., Wash., D.C.—Shall I take up moving picture or theatrical work, what other line would be most suitable?

A—No. Develop along artistic lines.

Watch Next Month For The Answer To Your Question Read This Before Asking Questions

No charge is made readers whose 1001 personal problems are answered in these columns—as far as space and time permit. All communications treated confidentially. Only ONE question will be answered in this department. We would answer every letter gratis if humanly possible but due to immense volume of inquiries we MUST curtail; hence those querists (who feel they cannot await their answers in this department) who demand reply by mail should enclose two dollars for this service.

Be brief—write plainly. Inclose addressed stamped envelope. Address Question and Answer Editor, The Occult Digest, 1904 North Clark St., Chicago, Ill., giving full name and exact street address. No responsibility shall rest upon The Occult Digest in any replies given. Anonymous communications will in no case be answered.

Star Maps

With the naked eye it is possible to see only about 7,000 stars, but from 20,000 photographs of the heavens taken during the last thirty years the correct positions of 50,000,000 stars have been ascertained. Enormous as this number is, the powerful telescopes in use today have led to the discovery of over 100,000,000!

It is a singular fact that at the present time, out of all the numerous star charts in existence there are no two that agree exactly as to boundaries, so that certain stars are sometimes included in one constellation and sometimes in another.

At the recent meeting of the International Astronomical Union at Cambridge it was proposed by M. Stroobant, a Belgian delegate, that the boundaries of the various constellations should be revised and that new maps that could be used by astronomers in all parts of the world be made.

Three Hundred Miles a Second.

It was decided to alter the existing charts as little as possible. The Bear and the Lion, Andromeda and her parents, and Cepheus and Cassiopeia with Perseus, who rescued her from Cetus, will suffer no change. The suggestion of Sir John Herschel to group the stars into constellations, each enclosed by parallels of latitude and meridians of longitude, or declination and right ascension, would have made the plan of the heavens the simplest possible, but as it would have destroyed the famous mythological constellations devised by astronomers more than two thousand years ago it was not adopted.

The star Arcturus travels through space at a speed of over 300 miles a second, yet so vast is the distance between this star and the earth that from 130 B. C.—when Hipparchus made a star catalogue—up to the present time, it has apparently moved only a fraction over one degree, or twice the diameter of the full moon!—*Tid Bits.*

DYNAMITE!

Under the peaceful title of "Journeys Through Space" your Editor has created as much havoc in the ranks of religio-occultists as a bomb hurled in Wall Street.

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TO NEWSSTAND READERS

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D R E A M S

*Your Dreams Psychically
Interpreted*

The Dream Editor will interpret your dreams in this column as far as time and space permit. Those requesting reply by letter should inclose five dollars for this service. Address Dream Editor, The Occult Digest, 1904 North Clark Street, Chicago, Ill.

G.C., Canada—Dreaming of walking with a friend denotes good news from a distance. The tiger is a symbol of danger. Being attracted elsewhere signifies that it will be averted. The gathering of people would denote the celebration of an event of great solemnity, as the man, lying dead, would signify. The priest present, exorcising him, shows you will have a difficulty in which you will seek aid or counsel. Your dream has three angles and by this token I can assure you that you will be in threatened danger in a celebration and a conflict. The conflict will have considerable mystery surrounding it, but it will prove to be an opportunity for good.

J.R.G., Canada—Your dream is most peculiar and carries many phases of interpretation. The half grown boy, denotes unfinished business of a nature that will require great patience and skill on your part. The entertainment for which you cleansed your body for a fight, would, in itself, be a warning to be careful. The boy changing into a half grown lynx also signifies a warning not to trust too much to inexperienced persons. The attack of the dog signifies a foe that is stronger than those you trust. The death of the lynx by the hand of an enemy who in turn dies, is rather a good indication that you will be able to clear up complications speedily and lastingly.

M.S., Okla.—Your dream, more appropriately called a Psychic experience, is very noteworthy and you were astral traveling. The fact that you were conscious of your body and the length of time you could be away denotes advanced development of the power of the spirit over "matter." Your experience in being less fatigued each time is the same as you would experience with the muscles in unaccustomed physical labor. Continued labor would train the muscles and soreness would leave. The ease with which you travel is conclusive that you have competent teachers. If continued, you will gain much knowledge of the astral and may become an advanced teacher of the Occult. Keep a true, detailed written record of your "journeys"; they will be of scientific value if published as occult experiences.

The Stars of August (Continued from page 28)

or parents, danger of accident involving inability to work or life-long affliction.

WITH URANUS. Cautious, spiritual, sensitive, sympathetic, though sometimes abrupt, just, idealistic, interested in occultism but sceptical in religion, reverence for early memories, disappointments throughout life, good mind, considerable gain, faithful literary friends of a Gemini type, some domestic affliction, natural death at a very advanced age.

WITH NEPTUNE. Over-sensitive, distasteful environment, high ideals, mystic, drifts without personal effort, secret enemies and trouble through occultism, domestic inharmony, sudden and unexpected death.

The northernmost star in the line, next above Altair, is called Tarazed. In the wing of the Eagle is another row of 3 stars, 4° or 5° apart, extending down towards the S. W., the middle one in this line is smallest, being of 4th magnitude; the next of 3d magnitude, marked *Delta*, situated 8° S. W. of Altair.

From *Delta* is another line of 3 stars of 3d magnitude, between 5° and 6° apart, extending southerly but curving a little to the W. which mark the youth Antinous. The northern wing of the Eagle is not distinguished by any conspicuous stars.

Zeta and *Epsilon*, of 3d magnitude, situated in the tail of the Eagle, are about 2° apart and 12° N. W. of Altair. The last one in the tail, marked *Epsilon*, is on the same meridian, and culminates the same moment with *Gamma*, in the Harp.

From *Epsilon*, in the tail of the Eagle, to *Theta*, in the wrist of Antinous, may be traced a long line of stars, chiefly of 3d magnitude, letter names of *Theta*, *Eta*, *Mu*, *Zeta* and *Epsilon*. The direction of this line is from S. E. to N. W. and its length about 25°.

Eta is remarkable for its changeable appearance. Its greatest brightness continues but 40 hours; then gradually diminishes for 66 hours when its lustre

remains stationary for 30 hours. It then waxes brighter and brighter, until it appears again as a star of 3d magnitude.

From these phenomena, it is inferred it not only has spots on its surface, like our sun, but also turns on its axis.

MYTHOLOGY. Aquila, or the Eagle, is a constellation usually joined with Antinous, Aquila, supposed to have been Merops, a king of the island of Cos, in the Archipelago, and husband of Clymene, the mother of Phaeton; this monarch having been transformed into an eagle, and placed among the constellations. Some have imagined Aquila was the eagle whose form Jupiter assumed when he carried away Ganymede; others, that it represents the eagle which brought nectar to Jupiter while he lay concealed in the cave at Crete, to avoid the fury of his father, Saturn. Some ancient poets say this is the eagle which furnished Jupiter with weapons in his war with the giants; and Milton denominates the eagle the "Bird of Jove." Its sight is quick, strong and piercing to a proverb: "Job xxix, 28, etc."

Antinous is a part of the constellation Aquila and was invented by Tycho Rasche. Antinous was a youth of Bithynia, in Asia Minor. So greatly was his death lamented by the Emperor Adrian, that he erected a temple to his memory, built in his honor a city on the Nile, ruins of which still exist.

ASTROLOGY. No astrological influence was suggested for this constellation by the ancients, but it seems to have been associated with the ideas of passion, love and friendship, for certain of its component stars were named *Alkhalimain* or *Al Halilain*, the Two Friends, by the Arabs, and the Kabbalists associated it with the Hebrew letter *Vau* and the 6th Tarot Trump "The Lovers." It has also been said to give a love of swimming, and to be connected with certain sex irregularities, the latter probably being greatest in that part of the constellation lying in Capricorn.

The Pallinomic Type (Continued from page 20)

tiveness, cramps, colic, sour stomach, melancholia, enteralgia, pleuritis, jaundice, bladder ailments, et cetera.

Preventive "doctoring" succeeds best with these patients. When their constitutional needs are supplied they are cured.

The Pallinomic feel strong, even unconscious of their own ailments, and "carry on" until almost ready to die. They live in strength and die in courage, perhaps they do not even know that they are dying. Their vitality does not give out, their physical strength is intact,

their mind is dynamic, their judgment is sound, their will is like cast iron, even on the death bed.

They are workers, but seldom physical laborers, because their brain is too large. It is said that "A laborer should have a small brain and large bones and muscles." They are skillful, clever, practical utilitarians, sometimes inventive, executive. They have talent in designing in the useful arts, in drilling, training, contracting, estimating; successful in business, arts and trades. They make good leaders and generals, though they prefer peace.

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

Ghosts of the Old Bailey

Is the Old Bailey in London haunted?

Visitors often ask the officials if the ghosts of executed criminals haunt the Central Criminal Court. The Old Bailey, with its grim history, seems just the place where eerie sounds and sights would be encountered.

Strange things have happened in the Old Bailey and in Newgate, on which the present palace of justice stands.

One of the weirdest mysteries of the Old Bailey of the past was a midnight "call" to an empty cell. It came from the "death cell," where convicted murderers were confined. There was a button in the cell which was connected to an electric bell in the chief warder's room. One night the "death cell" bell gave three sharp rings.

The warder, knowing that the cell was empty, took no notice. An hour later the bell sounded again. He left his bed, dressed hurriedly, and made his way to the cell. Everything was in order. The cell was just as he had seen it earlier in the night. The warder returned to his room and went to bed.

At three o'clock the "death cell" bell sounded again, but this time the warder refused to obey the summons. When daylight came he carried out a prolonged search, but was unable to find any clue to the mystery, though he discovered, on turning up the prison records, that the "call" came on the anniversary of a murderer's death.

"Ghosts" of notorious criminals, especially murderers, tried at the Old Bailey are sometimes "seen" by people who revisit the Central Criminal Court after a lapse of years.

One man, who was formerly a familiar figure at sensational trials, declared that whenever he went into the judge's court the hypnotic eyes of "Brides-in-the-Bath" Smith glared at him from the dock.

Another man asserted that he always "saw" Michael Collins, an army reservist, making the sign of the cross, as he did in the Old Bailey dock about fifteen years ago when the judge sentenced him to death for the murder of a widow in the East End.—*Tid Bits.*

"Witches"

Witches (psychics) were tortured and burned in Europe for centuries. In the city of Geneva 500 witches were executed at one time; in other places sent to the stake by the hundreds. During the 16th century there were 100,000 witches killed in Europe. One authority estimates the total number of victims at 9,000,000 souls.

Spirits

Wisconsin is interested in Marie Maybourne, a 11 year old foster-daughter of a farmer living near Delhi, who is controlled by unseen forces. When the child stands in a room, strange sounds ranging from a shrill whistle to tapping sounds, are heard. In four different houses where the girl was taken, witnesses declare, strange noises and moving of objects manifested. When the mother and her friend take the child's arm, the unseen forces compel them to let go. The child ran crying to its mother saying, "My face has been slapped" when, apparently, no one was near her.—*News Dispatch.*

Dr. Johnson

Dr. Johnson's "Prayers and Meditations" written (in 1752) after the death of his wife, confirm his belief in psychism as attested by his following prayer:

"O Lord, Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration whether exercised by appearances, impulses, dreams, or in any other manner agreeable to Thy government."—*Harbinger of Light.*

Mascots

Mascots seem the fashion at the Mack Sennett studios where Pathe comedies are made. Ruth Hiatt, the Mrs. Jimmie Smith of the Smith Family Series of comedies, wears a little rabbit pin.

"Maybe it's only my imagination, but I always feel that I work better when I wear that little mascot," said Ruth.

Ridicule

"Our Gang" star in a Hal Roach Comedy featuring a "spiritualist" who fooled the grown-ups but couldn't fool the neighborhood rascals. Pathe believe this comedy likely to be ranked as one of the worst blows ever received by the spiritualist profession. Organized, propagandized, systematized tirades of the press, pulpit, screen and stage against any religion, or truth, without scientific analysis between the genuine and the counterfeit, will re-act against the aggressors.

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The Dice of The Gods by James B. Starr (Continued from page 12)

During after years, Allan Gynnter recalled in exalted moments, but oftenest in dreams, a brassy sky, the glare of a burning sun shining down from overhead through hot, vaporous air, towering palms, wide stretches of jungle-swamp and rice fields, a wide, muddy river upon which strange craft were gliding and crocodiles swam, a city of narrow streets, winding among temples, mosques, bazaars, mud huts and white-washed walls, and teeming with sweaty, brown-skinned people. A range of mountains loomed vast against the northeastern sky, and at their foot was a low, spacious white-washed house, with broad verandas of masonry, and high walls enclosing the grounds around it.

Through the entrance of this house, Allan Gynnter and a Hindu girl passed in, she leading the way down a wide hall. They followed the turns of a long passage to a great, cool apartment, lighted by narrow latticed windows, mere deep slits in the wall, and grown about on the outside, in splendid luxuriance, with Himalayan jasmine, whose yellow star-like blossoms filled the air with the most sensuous odors.

She led him to a tiger skin covered couch and motioned that he should sit down. She rested herself beside him with her head against his shoulder. Her eyes uplifted to his were softly luminous, and he could feel her supple, rounded body grow warm against his. He was conscious of a serene happiness, with every sense gratified in the presence of the magnificent girl beside him, and the perfect peace of his surroundings. Her voice came to his ear, low and entrancing.

"My own," she was saying, "I have long awaited my reincarnation, and the time is now close at hand. But when I pass into new existence, I shall have lost thee again for ages, as men count time. We shall be separated like drops of rain fallen into the sea. And all this, my poor deluded lover, because thou wert not satisfied with the gifts of the gods. But because of my love for thee, whom I must lose, I would brave the wrath of the Brahm, to tarry. And thus I disorganize the Plan of Ages!"

It seemed Gynnter could not speak. Lifted with an exaltation of spirit that was supreme, he would not disturb his infinite tranquility by a word or movement. Upon his consciousness, her words fell like soft music; he was entirely unmindful of their dire significance, only of their sweet cadence. The cooing of doves, and the cries of the wild peacocks sounded faintly from the valley below, and the tinkle of the priests' bells, as they rang to attract the attention of the gods, carried to him, mingled with her voice.

The beautiful face, warm and radiant, was at his shoulder. The red in her cheeks and lips, he thought, was like the scarlet of the opening pomegranate. He looked into her eyes and instantaneously he was swept by a whirlwind gust of love and passion. His arm drew about her as he bent down his face to hers. But instead of surrendering herself to his embrace, she struggled against him, her eyes burning with a look both imploring and commanding, so that his lids dropped before her ardent fire, and his arms hung weakly at his sides. Then she rested her cheek again against his, and whispered, "The Yoga teaches that 'who desires nothing on earth, can commit no sin.' It has been thy unholy desires, dear heart, that has caused this unfathomable breach between the soul of me, Anar

Ranee, thy One Woman, and the soul of thee, my soul's mate. It was thy sensuality, thine exploiting of womanhood on earth that will cause us to have to work out our destiny during the centuries to come. Listen, my own! The time for my rebirth was at hand—for my reincarnation; but, instead of finding thee ready, waiting for me, I found thee rioting in carnality, and through this, *thine own act*, we are both doomed, forsaken by the gods, to wander out-cast souls through ages, unless reparation be made. And I have further dared the wrath of great Brahm, that I might warn thee, prepare thee, that through consecration we may, at some distant time, again become one. Know then that our only hope and consolation lies in the further words of the Yoga: 'Who parts with sin and self, and enters a spiritual state, is only linked to earth with an earthly body. When life leaves the body that link is broken.' Thus, dear heart, our salvation lies in thy future behavior when thou returnest to thine earthly habitation and life. Thy search for thy soul's complement *must be* at an end. This I have tried to make very clear to thee. I have gone so far as to show myself to thee, that thou mayest know that I, Anar Ranee, soul mate of thy soul, cannot be thine, until thou thyself makest it possible through the overcoming of thine earthly weaknesses, desires and sins."

Her mood seemed to change, and smiling brightly, she clasped her hands upon his shoulder, and laid her cool, rounded cheek against his.

"Soul's soul of mine," she whispered, "if thou wilt, for a space, thou shalt know *love as love is*, pure, holy love, such love as our love shall, *must* some day be. This, dear heart, that thou mayest realize that *Love alone is All*. That, when thou returnest to thine earthly life and occupation, thou mayest order thine every act and thought but for the day which shall join us again."

He sat quite still, only dimly aware of place and surroundings, with no disposition to move or speak. She stood off from him and placed a hand on each shoulder.

Again, she whispered, "Come! Do not hesitate! Remember, I am thy *One Woman*, and my beauty commands thee!"

He looked up at her, dazedly. She was standing, looking at him with eyes luminous with love. The air seemed filled with the odor of sandal-wood blended with another fragrance, the voluptuous fragrance of attar of roses. Someway, he associated in his mind this perfume with rites of worship, and again closed his eyes, content to live only in the moment, to breathe this fragrance, to let the mystery remain unsolved, or explain itself.

Presently, he became aware of another presence in the room. A white-bearded, dark-skinned man, in snowy turban and robe, had entered, and was engaged in replenishing the incense in a censer. As he busied himself, he recited, apparently to the image of the Brahm, "Baghavat, the Blissful, teaches that in the furtherance of the soul's salvation, eight conditions are enjoined, of which the seventh warns us to keep our memory green, and so guarantee from obscurity of error our recollections of all actions past. *Keep our memory green!*" He swung the censer until a cloud of smoke began issuing from it, and continued, "The spirit of man, so sayeth the Yoga

Kundalini, is divided into five categories, the second of which is '*Manas*' or thought faculty, and the fourth '*Chitta*' or thought stuff. And they differ, we are told, in the same manner that water differs from motion of water. *Develop within us both Manas and Chitta!*" He rested the censer on a slender bamboo stand in front of the idol Brahm, and prostrating himself on the prayer mat beneath, continued his chant. "And, in the second part of the third Yoga stage, or Pratyahara, we are taught to turn the mind inwards upon itself. *Develop within us the faculty of so comprehending our mind's mind that we may realize the effect of the emanations of our own mind upon the minds of others!*"

He rose to his feet and came over to Gynnter and the Hindu girl. The artist sprang up eagerly to meet him. In the instant, memory had surged over him. It seemed that all his surroundings were familiar—that he had once before lived among them—that it was but natural he should know this white-bearded, dark-skinned man—the girl—the very room. The old man spread his hands above them as though in benediction. "O Wanderer, thou who hast been absent from us so long—welcome home! And, thou, O daughter of the race of Ranee, is it well with thee?"

She bowed her head before him. "Father," she answered, wistfully, "it is not *all* well. But he, for whom I have waited, is here to linger a brief while, and that is much! He journeys forth soon again. But this, of course, thou knowest, and again I must take up my weary waiting. Wish us the grace of the gods, and knowledge, and fortitude."

The old man saluted them. "My children," he said, "may understanding cover thee as a comforting cloak. Remember the words of the Gentle Buddha—'He who fills his lamp with water will not dispel the darkness. The world is full of evil and sorrow, because it is filled with lust. Men follow delusions rather than truth, they follow error, which is pleasing in the beginning, but in the end causes tribulations and unhappiness. The truth remains hidden from him who is in the bondage of hate and lust. Nirvana remains incomprehensible to those beclouded with worldly interests. Conquerors are those who have conquered self and the passions of self. Victors are those who control their own minds and abstain from evil.'"

"And, now, Father," said the girl, "we would say a last farewell alone. The One Worthy of Praise knoweth how I suffer, and will give me strength in this, 'the hour of my need, and bring me finally into the shadow of the acacia tree.'"

"Ah, my child," said the old man, "thy mouth uttereth pearls of wisdom. I shall not be afraid of thee falling. But it is true, as thou sayest. The time of parting draweth nigh. Instruct, thou then, the wanderer in the esoteric faith that he mayeth never forswear his Brahmin heritage, nor again incur the wrath of Brahm. Selah!" (Note—Correct word of doubt origin signifying "Pay attention!")

He brushed the dark hair of the girl with a kiss, pressed with an affectionate hand the arm of the artist where the amulet lay, and passed from the room.

The girl turned to her lover. So far, or at least until the appearance of the white-turbaned, old man, she had ap-

(Continued on page 38)

LISTENING IN ON W-O-R-L-D (Continued)

La Hoh in a Pillar of Fire

NEEDLES, Calif.—*La Hoh*, venerable healer of the Mohave Indian tribe, is dead. His body, lashed to a burning raft, started on its last journey alone down the Colorado river.

The ancient sage, whose years were unknown, had been a familiar figure in every Indian camp in southern California, western Arizona and Nevada. Grief was widespread when messages went out to the Indians of the Southwest that the man who had healed them for scores of years by mystic passes of the hands and gusts of breath from his pursed lips, had passed beyond.

From far and near the mourners came. Four days and night thirty-three faithful followers stood guard over his body; eight of them faced north—eight to the south—eight to the east and eight to the west. The thirty-third man stood at the feet of the healer, who had tramped desert sands for a decade ministering to his people, and prayed continuously during the 96 hours of lying-in-state.

At the end of four days the body was carried to the river bank, placed on a raft-bier, which also bore every conceivable article owned by the Indian. Then all was covered with dry grass and wood, the raft pushed into midstream, and the Great Colorado bore *La Hoh* away in a pillar of fire.—*News Dispatch*.

The World and Relativity

The universe is not running down, said Prof. Gilbert N. Lewis of the University of California in a recent course of lectures at Yale University. The acceptance of the Einstein theory of relativity abolishes the idea of the older physics that the universe is running down like a clock. Views hitherto held that all forms of energy tend to become dissipated eventually, the universe inevitably coming to a standstill, a state the scientists call "entropy."

We read in Science Service's *Daily Science News Bulletin* (Washington):

"Professor Lewis points out that according to the new geometry of the relativity theory this would not hold true, for the chance that the system would again return to its original state of high potential energy without any outside interference could be calculated, and that this event would necessarily ultimately take place. Thus all phenomena of the physical world are reversible in space-time. Past and future are therefore alike and there is no one-way drift of the universe as a whole. But in our consciousness time appears to flow in one direction. Our vital processes are irreversible. Life proceeds in one direction from birth to death. Vital phenomena,

therefore, do not come under the domain of the physical laws. All reversible processes result from living things which are cheats in the game being played by physics and chemistry. Professor Lewis' lecture is regarded as a blow to the mechanism theory which prevailed during the past century and is somewhat in line with the 'Creative Evolution' of Henri Bergson."

Magic Curse of Tut-Ankh-Amen

Dr. Mardrus, Oriental scholar, translator of the purest version of "The Arabian Nights," student of esoteric sciences in the Far East, favors the belief that the ancient Egyptians possessed certain dynamic powers "of which we only possess very incomplete notions."

Recently Prof. Georges Beneditte, in Egypt as a director of Egyptian antiquities of the Louvre Museum, died of an inexplicable and mysterious malady. He is the sixth man to die, who was prominent in the excavations of tombs in the Egyptian Valley of the Kings. The first strange death was that of Lord Carnarvon, and as one after another have gone to the grave some occultists have regarded the deaths as "the vengeance of Tut-Ankh-Amen."

Discussing the latest fatality, Dr. Mardrus says: "The Egyptians, in order to assure the calm of subterranean existence which was supposed to delight their mummies and prevent all attempts to disturb their rest, practiced magical rites, the power of which held no doubts for them. I am absolutely convinced that they knew how to concentrate upon and around a mummy certain dynamic powers."

This is interesting after 3,000 years. Dr. Mardrus mentions a Biblical story to fortify his opinion, as follows:

"Remember the ark which the Jews dragged along on their flight from Egypt. They had stolen it from an Egyptian temple and it was no other than the ark of the god Amon. Now, according to the Bible's own version, the ark struck down dead hundreds of priests and Levites who dared to approach it too closely. It must surely have been charged with an accumulation of forces unknown to us today."—*Chicago Journal of Commerce*.

Magic Spectacles

The Chinese still hold spectacles in superstitious reverence. Glasses are worn not only for eye trouble, but for good luck as well. The tortoise shell frame comes from a "sacred" animal, while the lenses are made of lucky stones found in the sacred mountains, ground with sand from the sacred rivers.—*Tid Bits*.

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My Stars by Osiris

(Continued from page 25)

They should, however, be warned not to be too easily influenced by "smooth talkers." Their nature is such that they place confidences very easily, and thereby often get themselves into strange and disappointing entanglements.

This native constantly dreams of grandeur, comfort, luxury, and the best is none too good for them—yet they have considerable difficulty in realizing their desires, due to their paramount indifference to conditions surrounding their advancements. They desire to have the best in life, yet possess so much of the fatalistic tendencies that they often haven't the ambition to break away from old conditions and start in new environments. But when advanced or developed to this point, always make a success of their efforts.

Theirs is an affectionate, kind-hearted, hopeful nature, and make admirable and interesting companions.

VIRGO-LIBRA

September 24 to September 30

THESE are the people who have a world full of friends. Their cheerful, optimistic nature attracts many people to them, and are often the target of those who have troubles or grievances to confide.

They will have many love-affairs thru life; many times dual attachments and secret love-affairs. Being greatly affectionate, they are sometimes called "dreamers," and on account of their fertile imagination make capable writers, authors or journalists.

These natives are easily upset or discouraged. And often their reverses make nervous wrecks of them, unless they learn to strengthen their will-power and constitution enough to counteract this danger.

They are just, considerate, and attentive. Love to see right triumph over wrong, and believe in justice to the worthy. They are not conservative with their praises, nor flatterers of undeserving persons. Being truthful and keen in judgment their counsel is often sought and appreciated.

These people love harmonious surroundings, neat dress, and good food. When they have this environment much progress and success can be expected of them.

Their intellectual mind leads them into musical, artistic, and journalistic pursuits in which they are usually quite content and progressive. Their nature being so delicate that unless they are in the proper employment they make slow progress and suffer many minor ailments and ills.

With the proper surroundings and co-operation people of this Cusp will rise to high honors and eminence in life.

NEXT MONTH: Conclusion of the Cusps of the Twelve Zodiacal Signs.

ASTROLOGY

By Haasan Osiris

EDITOR'S NOTE: This column is conducted for the benefit of our readers as far as time and space permit, but neither publishers nor editors assume responsibility for accuracy of answers. To receive definite answers to your problems you must send the minute (if possible), hour, date, city and state of your birth. Inquiries without this information, or of no material benefit shall be treated as anonymous. Address Astrologist, The Occult Digest, 1904 N. Clark Street, Chicago, U. S. A.

J.H.N., Canada—My work and progress is unsatisfactory. What is holding me down?

A—Your trouble is improper employment. You need to follow more intellectual work. Manual labor such as you are doing is entirely opposing your natural planetary influences. Your latitude and longitude is also unfavorable. Locate further southeast, for more rapid progress. For rapid advancement you should follow contracting, construction, managing chain-agencies, or operating employment bureaus in a large city with fairly high altitude.

R.E.Z., Pa.—I am more successful in the fall than in the Spring. Why is this?

A—The reason for your success in fall is due to fluctuation of the wheat market being more pronounced during the marketing season for farmers in this country. The use you make of your planetary forces greatly affects success the rest of year.

A.G.M., Mass.—Will things be brighter for me in the future than in the past? Would an Astrological Horoscope be beneficial to me?

A—Much depends upon your own activities as to the future. The coming years show many possibilities if you grasp them at the opportune moment. An astrological reading should greatly assist you to form your plans and solve your problems.

E.I.L., Canada—What are my future indications?

A—The coming year denotes some advancement in position or profession, some short journeys, surprising news, offer to change residence which should be refused, and several other aspects are culminating in your chart. Only by complete progression of same can they be translated.

R.R.B., Cal.—Would I be successful in the stock market? Will I get out of debt?

A—Can not advise stock market activities for you until next year. Your finances appear to be somewhat improved also at that time.

G.S.W.M., Cal.—What am I best adapted for? What type of person could I agree with best?

A—You are best adapted to professions that require keen judgment and plenty of

change. Among the best are: horticulture, stock raising, surveying, showmanship, civil and electrical engineering, traveling agency, and governmental mail clerical work. You would harmonize well with Cancer, Scorpio, Taurus, Capricorn or Virgo, in the order named.

K.K., Cal.—How can I bring financial success to me and when?

A—Your finances will be up and down for the next five years, when you should accept a partnership which will be offered at that time. You would not be successful in business for yourself, and should always associate your activities among those born in Capricorn, Pisces, Taurus and Cancer.

W.E.T., Cal.—Shall I marry? Have I any psychic abilities?

A—You will not marry this year nor next. Your mediumistic powers need much development. Attend occult lectures, study books on unfoldment of "second sight," and you should experience encouraging results along this line.

F.C., Canada—What should be my vocation? Where is the best place for me to carry it out?

A—You are especially adapted for surgery, architecture, or horticulture. Best localities for you are near large bodies of water.

Miss M.M., S. Dak.—Will I be successful in the tea room business for which I am studying? Have I met the man I am to marry?

A—By using your natural gifts of management you should be successful in this business in proper locations. "No."

M.B.McC., Calif.—What should be my vocation? Will I ever have a home of my own and true happiness of married life?

A—Your vocation should be telegraph operating, florist, or dental or doctor's secretary. Marriage and happiness will come later in life. Not for next two years.

W.L., Calif.—What vocation in life am I best fitted for? Will I ever marry?

A—You have talents in tapestry painting, music, chemistry, contracting, carpentry, steam engineering, and clerical work. You will not marry soon.

H.B.T., D.C.—Are my future years promising?

A—Born in Gemini your birth-chart denotes much changing and moving about in early years. After middle age the chart indicates much more settled affairs, and advancement financially, socially and considerable prominence in public or business life.

NUMEROLOGY

Your Name Will Tell

By Artie Mae Blackburn

EDITOR'S NOTE: No question answered unless querist's name and address given with following required data: Full birth name and as now written, year, month and day of birth, married women give maiden name also.

F.J.M., Mo.—Your name reveals great nervous energy, soul-perception, splendid intellectual endowment. Reason, analysis, logic well developed. A restless seeker after Truth. Philosophical, scientific, inventive. Remarkable powers of comparison. Extreme conditions express in the life. Worry too much over trifles. Great sensitivity to thot-spheres of others—therefore make all important decisions when alone; otherwise may be unconsciously psychologized. Your first decisions usually correct; would be invariably so if made upon first awakening, early morn's the time of your attunement to the magnetic currents sweeping the surface of the earth—the hour when you can best tune into the Cosmic radio. Your warm-hearted loyalty to friends is not always properly rewarded. Your pet abomination is deceit, hypocrisy, treachery. You cannot be dictated to nor successfully circumscribed. You should be powerfully felt in your community. Many occult writers have forces comparable to your own. During rest of summer, until August 21st, safeguard all interests. Many annoyances may be experienced during this period.

E.S.W.—You have precisely the form of astral body most congenial to discarnate entities and will attract many classes of them. Because of this attraction you could easily become obsessed, these disembodied ones becoming entangled or almost inextricably enmeshed in the peculiar magnetism of your astral vehicle. Very opposite forces constantly struggle for expression thru your being. You are naturally psychic, and should cultivate the utmost positivity to protect your higher vehicles from intrusion of undesired entities. Great possibilities of unfoldment present, but thru definite practices only can your highest unfoldment be accomplished. Very emotional. Healing power very marked. You will find the world tends constantly to ask help from you. Just after sunset, also in the early morning, indraw inspiration—call in your scattered forces to their Center, inviting only the most constructive elements. The use of the second name will make for greater freedom in your life.

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SMILING THRU'

A Scotsman who was notorious as a sceptic had erected a massive mausoleum for his final rest, and one day he observed an elder of the kirk gazing at it.

"Strong place, that, David," he said. "It'll tak' a mon some time tae rise up oot o' that on the Day of Judgment."

"Hoots, mon," replied David, "ye can gie yersel' little trouble aboot risin' when that day comes. They'll tak the bottom oot o' it and let ye fa' down."—*Tidbits.*

Quite True

Actor—My good man, just what is your vocation?

Scene Shifter—I'm a Methodist.

"Kind sir, but that is your belief. Now, then, I am an actor."

"Hell's fire, man, that's your belief."—*Penn Punch Bowl.*

Getting Round Father

Helen had been brought up as a Presbyterian and had always attended her father's church.

When the family happened to be visiting relatives who were Episcopalians, the subject of going to church came up during conversation at the dinner table on Saturday night, and the family was invited to attend the Episcopal church.

Helen begged her father to accept, but he replied that he thought they would go to their own church.

"Oh, daddy," said the little girl, "if you'll only let me go, I'll promise not to believe a word they say."—*Tidbits.*

Passing Show

Sunday School-Teacher: "And what did David get after he fought Goliath?"

The Kid: "Sixty per cent of the gate receipts and a chance to meet the winner of a bout between Cain and Abel."—*Life.*

A certain bishop was being patronized by a millionaire.

"I never go to church," the millionaire said. "Perhaps you have noticed that, bishop?"

"Yes, I have noticed it," said the bishop, gravely.

"Well, the reason I don't go to church is that there are so many hypocrites there."

"Oh, don't let that keep you away," said the bishop, smiling. "There is always room for one more, you know."—*Tidbits.*

"De collection dis mornin'," said the Negro minister, "am foh de purpose ob makin' up de deficit in yoh pastor's salary. De choir will now sing—and will go on singin' till de full amount am realized."—*Exchange.*

The Dice of the Gods (Continued from page 34)

peared to him almost as a vision that he felt might vanish at his starting or word. Now he became impressed with the verity of the vision. The room seemed filled with the radiance of mid-day, but all brightness faded in the presence of the girl who stood before him, her head proudly set upon the rounded neck, her form slightly swaying in perfect poise from delicate sandaled feet to jewel decked hair.

Raising her face, with an intense look of love, she said, in a soft, sibilant whisper, "Once only! Kiss me once! A kiss of purity, my own! And then thou mayest go!"

The scarf of silk passing above one shoulder and leaving the other bare, rose with the swell of her bosom. The silver rings upon her fingers and toes gleamed palely, and the pendants from her ears quivered. Her beautiful head sank upon his shoulder, and her hair, black as a raven's wing, strayed across his face.

"And if I cannot kiss thee thus," he cried, "What then? Remember, I love thee! Thou art the *One Woman*, my soul's soul! Then let it not be an insipid kiss of purity, but a hot, passionate kiss, and if needs be, an eternity before the next!"

She lay passive in his arms. "As thou wilt, madman," she whispered. "Thou hast thy choice. To her own place goeth Anar Rane. To thee, the fate of those who set their will against the gods! One such kiss and thou shalt become an outcast soul, bodiless and accursed through eternal years! And throughout all those boundless years, I, thy soul's mate, must also wait!"

He touched his lips reverently to hers. "I was indeed mad," he said, contritely. "Without thee the canker-worm of love would eat out my heart!"

"It is well, my own," she told him, joyously. "Thou hast conquered self, and the passions of self. We need now but to await the new birth. I release thee to thy earthly body while the subtle tie remains unbroken. Thus I sunder the link that holds thee to thine old, wicked existence."

She took herself gently from his arms. Then with her eyes fixed on his to the last, with a look of infinite love and happiness, she faded from his sight.

With a clang, the censer fell from the bamboo stand, scattering half-consumed twigs and aromatic leaves and ashes over the floor. The fire that had burned upon it was dead.

Leisurely, the Seer rose to his feet from the prayer mat before the image of Brahm. Calmly, he trod upon the died-out embers with his sandaled foot. The floating wick in the flat, dish-like lamp of beaten gold, spluttered and snapped out. He walked over to the tiger skin covered couch, and passed his hands lightly before the sleeper's eyes, and smoothed the long locks from his brow.

Gynnter got up slowly on his elbow, while the face of the exorcist gazed affectionately upon him. "My friend," the artist murmured, dazedly, "I have journeyed far, and I have seen the *One Woman*!" He glanced down to his arm. Above his wrist, where the Hindu had placed Anar Rane's amulet, was a livid scar. The trinket was gone! And the scar was a tracing of the cabalistic characters on the bracelet, the history of one Anar Rane, she who had lived several hundred years ago!

Frenziedly, he sprang to his feet. Furiously, he snatched at the black velvet curtain he sometimes used to conceal the line of paintings on his wall, and ran with it the length of the room, stretching it out on the line above, until every nude painting was covered.

Then he turned to the Teacher of Things Occult. "You will destroy these monstrosities?" he pleaded. "I do not wish to ever look upon them again."

The other nodded.

"And you will excuse me?" the artist went on. "I have a wonderful idea, a flower study, a most beautiful bouquet of forget-me-nots. And I know now Nature's secret of their colors! There are paints and canvas in the next room, and I wish to work."

The Seer smiled whimsically, kindly, almost compassionately. "The dice of the gods are ever loaded, my son," he said. He turned to the wall, and began methodically cutting the nude pictures from their frames. "What is to be, will be," and then, as though in after-thought, under his beard, he added, satirically, "even if it never happens!"



Drawn by Otto Brennemann.

REVELATIONS of ARCH AEOLOGY

What the Reverent Spade is Finding of the Past

IN the last two issues were reported leading archaeological and paleontological events in Western Hemisphere and in northern Africa in recent months. Herewith the European, Asian and African fields are completed.

At Giza, Egypt, Dr. George A. Reisner's Harvard-Boston expedition effected entrance to a burial chamber near the Pyramid of Cheops; deduced from the disposition of furniture and human remains that it was the reburial place of Cheops' father or mother. Out of pious desire to have his parent near him in death, the son had moved them.

In Kaoko Veld, on the inaccessible desert Southwest African coast, Anthropologists C. E. Cadle, Grant H. John and Paul L. Hoefler, financed by Denver business men, found survivors of Keikum bushmen, "lowest living form of humanity," pigmy creatures, who can communicate among themselves only in tongue-clicks, who have no art left save dances imitating animals, no affairs but hunting food from day to day.

Greece, short of funds, worked out a plan of payments in land for the citizens of its pestilential slum quarter north of the Acropolis at Athens, whom it wished to evict that the greatest excavation in Europe since Pompeii might be made. Last fortnight, this digging finally began. Dr. Edward Capps of Princeton, one time U. S. minister to Greece, turned the first spadeful of the thousands of tons of earth that will be removed from Athens' ancient Agora, or market place, the site of many temples which, though looted by conquerors, should still contain many art treasures of the Golden Age. The digging is entirely under the American School of Classical Studies at Athens*; after 30 years or so of labor, the Agora will be given back to Greece, stripped of its 35 feet of debris, for a public park. Dr. Capps also formally opened the Genadium, a new marble library built by the Carnegie Foundation to house historical documents given to the American School by H. E. Joannes Gennadius, a wealthy statesman.

Near Visby, "city of roses and ruins" on Sweden's island, Gotland, in the Baltic Sea, Professor Nils Lithberg came upon the ruins of a city at least 1,500 years old, which gave promise of yielding relics far older, relics of the Bronze and early Iron Ages. Excavations in Visby have turned up dwelling sites 4,000 years old.

In Denmark, diggers in a Slesvig bog struck whale bones 6 feet down, un-

*Founded in 1822 by Dr. Charles Elliot Norton of Harvard, and ever since then the training ground for most Greek scholars and many a leading architect of the U. S.

earthed the skeleton of a prehistoric species of leviathan which experts suggested might have been swept to his grave, 24 miles inland, by a tidal wave.

In London, burrowing 100 feet under Lombard Street ("Wall Street of England"), sandhogs rooted out hairpins, brooches, combs, sandals, cosmetic bottles, dainty spoons, ranged along a wall which could be identified, by a Claudian coin, as that of a Roman "beauty shoppe" of about 50 A. D.

On Selsey Beach, West Sussex, Kate Ray, governess, picked up a golden circlet of which she thought so little that she let her charges use it as a collar for their small canine. A Chichester silversmith saw it, notified the British Museum authorities, who pronounced it a priceless specimen of ancient British art, an armlet made for a royal child who doubtless lived about 300 B. C., when there was a big village where Bosham town now stands.* A jury of Selsey residents pronounced the find, royal property, under the ancient law of treasure trove, entitling Miss Ray to 80 per cent of the value fixed by the Museum.

From Moscow, archeologists reported having definitely located the historically uncertain site of Tschesilow, Moscow's 12th Century rival as chief Russian metropolis. Ruins were found on the banks of the Oka River, 70 miles south of Moscow. In neighboring caves and dugouts, glass ornaments, armlets, iron arrows, bone combs came to the light, carrying the settlement's history back five centuries B. C.

At Ur of the Chaldees (Mesopotamia), diggers from the University of Pennsylvania and the British Museum continued laying bare buildings and opening mounds; found 4,000-year-old statues of Bau, goddess of the poultry yard, and Dungi, a builder monarch; also, "the most beautiful example of Sumerian sculpture yet found"—a head of the moon goddess Nin-Gal in white marble inlaid with lapis lazuli and shell. The expedition's object: to trace the ground-plans of Ur from 2,300 B. C. to 500 B. C.†

Near Kish (Mesopotamia), diggers from Oxford University and the Field Museum (Chicago) poked among mounds on the Biblical plain of Shinar for the ruins of three Sumerian cities older even than Ur—notably Opis. Pottery unearthed was highly colored, with geometrical designs. Clay tablets with linear inscriptions dated the cities back 5,000 years.

(Continued on page 42)

*Legend has it that King Canute stood on the shore at Bosham and commanded the waves to retreat, which they did not. †Abraham, ancestor of the Israelites, came from Ur.

RHEUMATISM

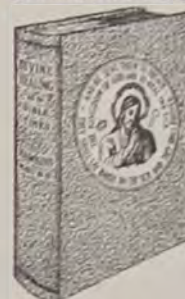
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A Bible Story

ONCE, while in church in Scotland, a chorus girl took out a deck of cards and started to shuffle them. When the sermon was over a Scotch constable came to her with the words, "You are under arrest."

"What for?" she queried.

"For displaying a deck of cards in a church," was the reply.

"But I am not doing any harm, old boy, with these cards," answered the girl.

Stolidly the Scotch police told her, "Tell that to the Judge!"

The constable told the Judge what had happened in church and the Judge said to the chorine: "This is a serious charge. What have you to say for yourself?"

The girl looked at the Judge, cocked her head on one side, powdered her nose, and replied: "Your honor, I did no harm, and if you will permit me, I will explain the thing fully to your satisfaction."

"All right," said His Honor, wiping his glasses, "Let's go."

"Your Honor, I did not have a Bible or a Prayer book with me, but I did have this deck of cards and I'll show you that I meant no disrespect in handling them in church. When I come upon the Ace of Spades it always reminds me of the Creator of the Universe. The Two-Spot reminds me of that beautiful story in the Bible relating to David and Jonathan in which they displayed such great friendship. The Three-Spot tells me of the Bible story that I learned of the three patriarchs. Abraham, Isaac and Jacob. The Four-Spot reminds me of the Fifth Commandment to "Honor thy father and thy mother, that thy days may be long upon the earth which the Lord has given thee." The Six-Spot tells me that God created the Heaven and the Earth and all that is therein in six days. The Seven-Spot tells me that he made this day sacred for rest. The Eight-Spot reminds me of the story in the Bible of Noah and his wife and children who were saved in the flood that destroyed the earth. The Nine-Spot tells of the nine holy days that the Israelites are commanded to keep. The Ten-Spot tells me of the giving of the Ten Commandments by the Lord to Moses at Mt. Sinai. The King in a deck of cards tells me that there is only one King who rules the universe. The Queen in the deck reminds me of the story of the time that the Queen of Sheba visited King Solomon to test his wisdom. She brought 100 boys and girls all dressed alike. She asked Solomon to tell her which were the boys and which were the girls. He ordered his servants to bring basins of water. The girls rolled upon their sleeves above the elbows, while the boys washed their hands to the wrists."

"Very good," said the Judge. "You have explained every card in the deck with the exception of the Knave."

"Your Honor," replied the American girl, "the Knave was the Constable who arrested me. Furthermore, Your Honor," continued the girl, "I want to tell you that in this deck of cards there are 365 spots telling us of the number of days in the year. There are fifty-two cards in a deck which equals the number of weeks in a year. There are thirteen cards in each suit which are equal to the four seasons of the year, 13 weeks to a season. There are twelve picture cards in a deck which equal the months in the year. So, you see, Your Honor, that in a deck of cards there is a Bible, a Prayer-book, and a Calendar."—*Burton's Follies*.

Parzival by Frater Achad (Continued from page 19)

must of necessity conform to all truth, on all planes.

For there are certain Numerical Emanations, called the Ten Sephiroth, and there are certain Vibrations of numerical nature connected with Words.

It is not my intention to write a treatise on the Holy Qabalah (those who wish to study this interesting subject may do so in "Q. B. L. or The Bride's Reception") or to describe fully the "Tree of Life," nor the methods of drawing numerical meanings from words. The accompanying plate shows the structure of "The Tree of Life."

The Qabalistic teaching is that Malkuth—The Kingdom—The Animal Soul—THE FALLEN DAUGHTER must be RAISED through the Office of the SON—Tiphereth—The Sun—Harmony and Beauty, to the Throne of the MOTHER—Binah—Understanding—THE CUP, when she is again united to the FATHER—Chokmah—Wisdom—Will—THE SPEAR, thus absorbing all into THE CROWN—Kether—The Pure Light of the DOVE which descends upon their Union.

This is the Mystery of Redemption and of the Great Work, the Uniting of the Microcosm and the Macrocosm—Man with God.

The main Formula of the Great Work, that of the Rose and Cross, is symbolised in the Great Order as $5^{\circ}=6^{\circ}$. This refers to the Microcosm and the Macrocosm as the Pentagram or Fivefold Star of Unconquered Will and the Hexagram or Six-fold Star. The Work is to discover their equivalence, and to unite them.

The first stage of this Union occurs in TIPHERETH, and is accompanied with the feeling of Ecstasy. This Sephira is that of the SUN, and is necessarily connected with the Solar Numbers of which 6, 66, and 666 are the Scale. This is the Sphere of the Crowned King—The Son who unites in himself both Glory and Suffering.

But since there has been, what we may term, a change of Office in the Great Hierarchy in this New Aeon, we find that the Number 418 which is the numeration of "ABRAHADABRA" the Word of the Aeon is also particularly attributed to this Sphere, since it represents perfectly the formula of $5^{\circ}=6^{\circ}$. (See Sepher Sephiroth, Equinox Vol. I. No. VIII.)

Again 777 is a number representing alike "The Flaming Sword" and the Unity of all things including the World of Shells. In Greek Qabalah it corresponds to the word STAUROS—The Cross.

It is worthy of notice, and most careful consideration, therefore, that with slight adjustment of spelling, the Names of the principal characters in the Drama have an extraordinary significance.

TITUREL, Founder of the Grail Order, adds to 666.

MONSALVAT, the Mountain of Salvation, adds to 666.

GAMURET, the Father of Parzival, adds to 666.

AMFORTAS, with his Cross of Suffering, adds to 777.

KLINGSOR, who represents Choronzon (333), adds to 333.

GURNEMANZ, Conductor of the New King, adds to 418.

PARZIVAL, The Pure Fool, adds to 418.

KUNDRY and GUNDRYGGIA, alike add to 290.

In the above the Hebrew equivalents of the letters and the old spellings of the names are used. With small study of the Qabalistic System and the Grades of the Order based on the Tree of Life, the significance of the above will become more and more apparent to the Student. An extended treatise might be written on the subject, but that is not the intention of the author at this time.

Now, there are several spellings of the name Parzival; the one which I have adopted being that of Wolfram von Eschenbach, from whom Wagner derived the Drama. The usual spelling—Parsifal—is interesting since it adds to 388, which, with the addition of 500 (Final Mem. The Water of the Great Sea of Understanding), becomes 888. By Greek Numeration 888 is the number of Jesus the Christ.

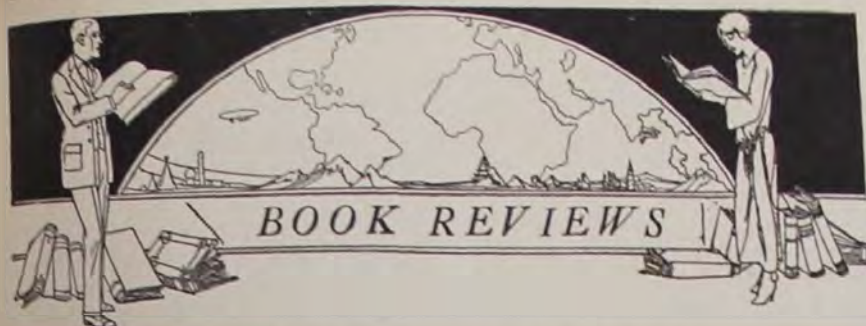
But there is another spelling, much more significant, and probably the oldest of them all. PARCHVAL, the numeration of which is 326.

It will have been noticed that the most important Points of the Drama are connected with THE CUP—Understanding—Binah the THIRD Sephira; The SPEAR—Will—Wisdom—Chokmah the SECOND Sephira, and THE HEART—The Castle of the Grail—Tiphereth the SIXTH Sephira. If we examine these Spheres on the Tree of Life we find they form a Descending Triad representing the Bowl of The Chalice of Ecstasy, the points of which are 326.

Now 326 is the Numeration of IH-ShVH—The Hebrew Jeheshuah—Jesus—The God-Man or Redeemer. This Word also symbolises the descent of "Shin" the letter of the Holy Spirit into the Four Lettered Word IHVH—Jehovah—The Ineffable Name and the Mormula of the Four Elements. Thus PARCHVAL symbolises the whole process perfectly; the Descent of Spirit into Matter and also the Redemption.

It also shows the transition to the New Aeon, there being a connection between this old spelling and that of Parzival the formula of the present time. For the

(Continued on page 42)



THE KEY TO FAITH. By M. O. Gershenson (Macmillan).

The Key to Faith, translated from the Russian, is expressed in such clear English anyone can understand it.

Although a Jew, born and bred, the author is not blinded by the rituals of his religion to a clear conception of the meaning behind the form. He discusses, in his original way, the Jewish concept of God, as elemental; his predominating characteristic being that of fire. Being elemental, the Jewish God is full of passions, unbridled and vicious, having as his end the subservience of man with no hesitancy "that the means justify the end."

As man is a *peer of God* in that he has a free will, and God is dependent for the perfection of his plan of the universe, on the unison with His own, of this free will of man, there is a constant struggle between the two: the Jews attributing to God a desire for His own glory and to man a resistance for his own sake. They form a covenant for mutual profit which is constantly renewed throughout the centuries. This covenant is essentially as follows: God says, "Obey me in your spirit and I will bestow on you prosperity for your body: I will not, if you disobey," and man agrees, for he sees it is to his advantage to do so.

The early Hebrew understood this law of retaliation and taught that not only prosperity would be denied him if he disobeyed, but he would be made to suffer bodily, for his God swayed the material powers of the world. This was a religion of fear, with no thought or mention of love existing between the two parties of the covenant.

This was no more than the belief of numerous pagan cults. This belief necessitated sacrifices as propitiation for sins and put the level of religion on a very low plane.

Some centuries later, the prophets of old conceived a new idea—that of faith, eliminating the primitive idea of sacrifice. They preached that man bears within himself the condition of his fate in the world—faith in the true God is the core of the human soul and this normal state of believing soul confers regularity on mental life. It is the result of an inner law which regulates man's dual nature, that of the personal or false and the impersonal or real.

The Jews had learned through experi-

ence of the tribal form of government that certain virtues were advantageous. Thus morals (justice, honesty, charity and mercy) had developed from the tribal will and they were ready in a measure to receive these words from Micah 5-8. "And what does the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God."

This marked a decided step forward from the relation of God to man being purely *mechanical* to that of a relation of *spirit*, the highest material benefits being derived for the good of all through the submission of man's will to that of God's and his willing service given to that end. Man, instead of a slave became a diligent and skilled administrator, full satisfied to act as God's deputy.

Gershenson's keen powers of interpretation throw light upon the main thought running through the Old Testament. It is a simple narration of the Education of the soul with God as tutor and Israel as the pupil chosen as an example for all other peoples. Man is intended to travel a road that leads from one initial free will towards renunciation. The world outside of that, man matures within man in so far as man learns to hear and to incorporate in himself its unchangeable will and not his own subjective will.

God of the Old Testament is the symbol of reality as a unitary system of forces. God is substance outside and an imprinted image within and when man realizes this thought to the fullest extent dualism disappears and he exchanges his will to differ for preference to conform and this is the key to faith.—G. F. H.

THE GIST OF EVOLUTION. By Horatio Newman (Macmillan).

There should be an immediate response to any book written by such an authority as Prof. Newman—a distinguished scientist, an accomplished stylist, and a thoughtful, interesting teacher.

This work is a conspectus of the fundamental postulates of evolution; the evidence for and against from comparative anatomy, classification, blood tests, embryology, paleontology and geographic distribution.

In the few instances where technical words are necessary for scientific exactitude, Prof. Newman has so carefully defined them that every layman will quickly understand them.

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Parzival by Frater Achad (Continued from page 40)

central letter of the word PARChVAL is "Ch" in Hebrew Cheth, which spelt in full is 418 the numeration of *Parzival*, and of the Word of the Aeon, his Magick Formula.

I need only add that The DOVE—Kether—The Crown—when shown above the bowl of the CHALICE (in its natural position on The Tree of Life) together with Yesod—the Foundation and Malkuth—The Kingdom, as the stem and base of the Cup; completes the Qabalistic Design. This arrangement clearly shows how the Chalice is one with the Tree of Life and filled by the Holy Spirit.

The numerical proof is not, however, quite complete—indeed it could never be completed—but let me draw your atten-

tion to the word Grail. The old spelling is GRAL and here we find G—the letter of The Moon—and R—the letter of the Sun, coupled with AL, the Great Name of God.

Turning once more to our Qabalistic Design of the Cup drawn on the Tree of Life, let us examine the Numbers of the Sephiroth involved. We shall indeed discover the "Chalice of Ecstasy" for we obtain $1+2+3+6+9+10=31$, which is the numeration of both AL and LA—God and Not—Key to the Mysteries both of the Old Aeon and the New and when properly understood the

Final Formula of
ECSTASY.

Revelations of Archaeology (Continued from page 39)

In the Desert of Sind (India), Sir John Marshall, government archeologist, exhumed the remains of a finely built city of 5,000 years ago, with layers of older structures underneath. Close affinities were noted between this pre-Aryan culture on the banks of the Indus and the contemporary Sumerian culture far westward in the Tigris and Euphrates valleys.

In Mongolia, between Urga and Karakorum, a Russian expedition came upon remarkable rock sculptures and inscriptions: a giant tortoise, a sphinx, women, chieftains, tombs of ancient Mongolian khans.

In Korea, Japanese and Chinese arche-

ologists under Dr. Shukuto Harada of Tokyo Imperial University, have been investigating thousands of mounds containing relics of a high civilization, distinct from any known, that flourished 2,000 years ago.

At Cologne, excavations for an athletic park unearthed "by far the most important Roman settlement ever found in Germany." There were eight major buildings, evidently a manor house and adjacent cottages, arranged in a square 800 ft. on the sides, underlaid by an excellent sewer system. A kitchen contained complete cooking utensils and banquet hall plate. The date: First Century A. D.—*Time*.

Book Reviews (Continued from page 41)

The chapter on what evolution is *not* should be read by every fundamentalist. He will learn that the facts of true religion and those of science are not incompatible and that all misunderstandings arising between them is due to error on both sides. If we accept the Bible for what it is, a textbook of religion, and not of chemistry or physics or any other science, such a ridiculous proceeding as The Dayton Trial can never occur again.—*H. W. B.*

ATOMS AND RAYS. By Sir Oliver Lodge (Doran).

This introduction to modern views on Atomic structures and radiation from "The General Structure of the Universe" to "The Relations Between Matter, Energy and Ether," reveals to the general mind vitally interesting and instructive discoveries and applications of the marvels of Natural Science never before presented so lucidly by analogy, diagrams and illustrations.

Self-explanatory as you read, one cannot help but understand the transmission of light, chemical keynotes and atomic behaviorism, for Sir Oliver Lodge has given this age great treasures for the mind's development. We doubt if all of his works could be more helpful, more enjoyable, more illuminating to layman, student or scientist than his latest work on Atoms and Rays.

While we may not agree that Mr. Bird's approach toward psychic investigation was proper; if we evaluate his work by subsequent events it is a significant contribution to the literature that has been built around this subject, and his provisional affirmative is broadened to a positive conviction.

Every one should want to know what he has to say about the "Hope" pictures, and the paraffin molds obtained by the Polish medium *Kluski*. American psychics should attempt more definite work in this direction.—*H. W. B.*

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